THE EMERGENCY IN CHINA

F. L. HAWKS POTT

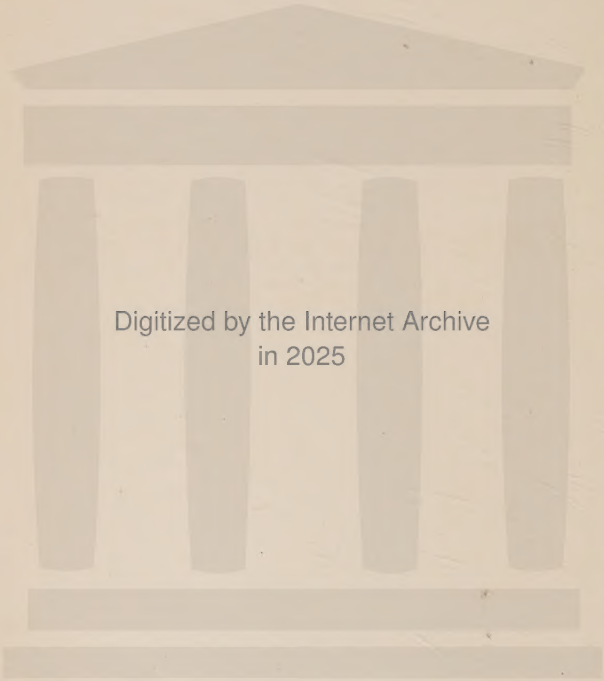
1913

Rev. Addison E Davis.

Hoytville

Ohio.

Addison E. Davis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THE EMERGENCY IN CHINA

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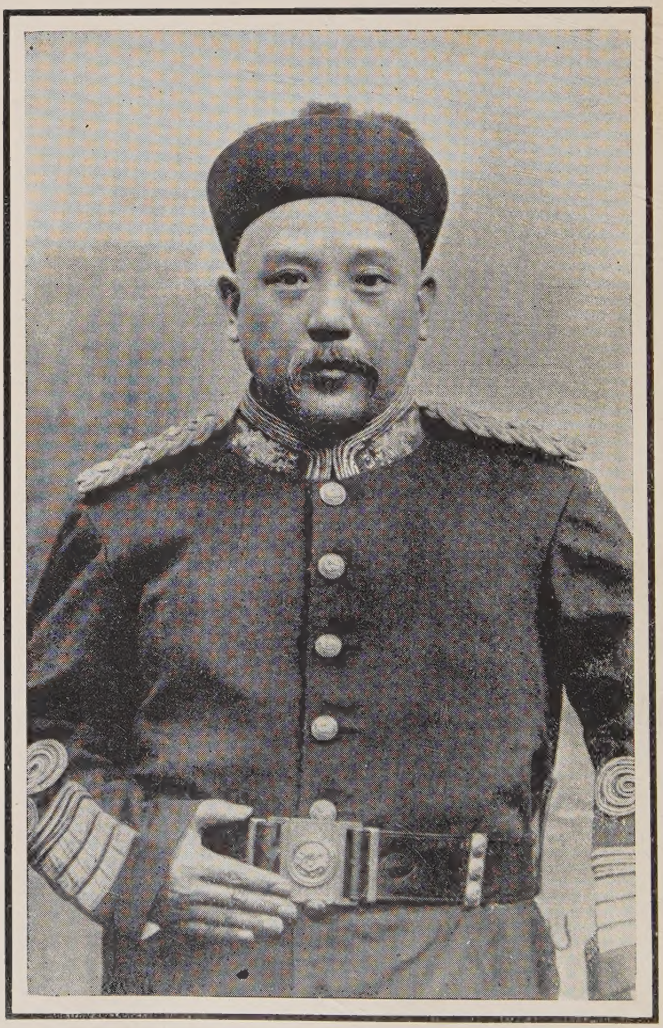


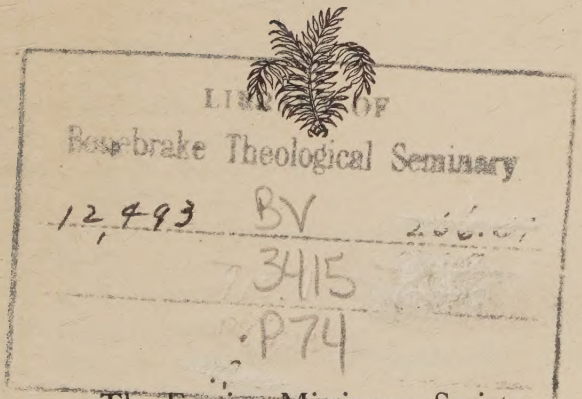
YUAN SHIH KAI

[Frontispiece]

THE EMERGENCY IN CHINA

BY

F. L. HAWKS POTT



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TELEGRAM

Peking, April 19, 1913.

Secretary of State,
Washington,

April 19, 9 A. M. Your telegram of April 18, 11 A. M.

The following message adopted by the Cabinet was sent yesterday by the Chinese Government to the provincial authorities and leaders of the Christian churches in China:

"Prayer is requested for the National Assembly now in session; for the new Government; for the President who is to be elected; for the Constitution of the Republic; that the Government may be recognized by the powers; that peace may reign within our country; that strong and virtuous men may be elected to office; and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all churches in your province that April twenty-seventh has been set aside as a day of prayer for the nation. Let all take part."

WILLIAMS.
Chargé d'affaires.

PREFACE

The promise to write this book was given before the Revolution broke out. It seemed comparatively easy when the task was first undertaken to give a brief summary of present conditions in China, and to point out some of the currents of thought which sooner or later would produce startling results, but the difficulties increased a hundred fold after China had been shaken to its foundation by the sudden political tempest.

To write of present conditions seemed somewhat like attempting to describe the transitory images produced in a kaleidoscope, inasmuch as everything was in flux, and nothing was permanent for any length of time.

One felt that the writing of some of the chapters must be postponed as long as possible, in hope that a state of partial equilibrium might be reached before they were penned. As a matter of fact Chapter II on the "Results of the Recent Revolution" was the last one taken in hand.

Although everything is changing and it is beyond human ken to know the final result, yet there are certain great forces at work which will not disappear. The surface may be stormy, but the waters beneath are still. Believing as we do in a God of

history, we can await in patience and faith the working out of his plan in regard to this country.

We know that progress could only come by the break-up of the old conservative and corrupt régime, and that in the end something better and higher will be produced.

It is a transition period, and this is what we have tried to emphasize. It would be foolish to give way, as some do, to feelings of undue exultation. The destructive work has been accomplished, but the constructive has only begun, and it must extend over a long period of time.

Because it is a transition period, the opportunity to influence China is all the greater. Before the new civilization crystallizes, now, during the time when everything is in solution, the most determined effort should be made to win China for Christ.

We have tried to write soberly and to state facts. We have pointed out the many encouraging features of the situation and at the same time its dangers and difficulties. Our hope is that the book may help to rouse interest in one of the most important movements the world has ever seen, and inspire the Church to greater missionary activity so that China may be more powerfully influenced by the spiritual and moral forces of the religion of Christ.

F. L. Hawks Pott.

Shanghai, China,
February 15, 1913.

INTRODUCTORY—HISTORICAL REVIEW OF CHINA'S INTERNATIONAL RELATIONS

CHAPTER I

INTRODUCTORY—HISTORICAL REVIEW OF CHINA'S INTERNATIONAL RELATIONS

No other nation with which the world is acquainted has been so constantly true to itself; no other nation has developed a civilization so completely independent of any extraneous influences; no other nation has elaborated its ideals in such absolute segregation from alien thoughts; no other nation has preserved the long stream of its literature so entirely free from foreign affluents; no other nation has ever reached a moral and national elevation so high above the heads of contemporary states.

—Captain Frank Brinkley, quoted by William T. Ellis

Ideas of the Orient Reversed. Formerly writers of history were very positive in their statements as to the impossibility of higher national and social development on the part of Eastern peoples. They maintained that these nations had already reached the summit of their evolution, and no further progress in the future was to be expected. Such theorizing has been sadly upset by what has already transpired in Japan and China. The Island Empire was the first to prove the possibility of the rejuvenation of an Eastern people by the assimilation of

elements of Western civilization. She emerged like a bright new star of the first magnitude, and in an incredibly short period of time won for herself a place among the great powers of the world. Now we are witnessing a similar movement in the old civilization of China, and are still rubbing our eyes with astonishment. In years to come, when historians review the story of the twentieth century, they will point out as the most remarkable events of modern times the appearance of China and Japan upon the stage of the world's drama, and will show how it influenced the whole course of future civilization.

Review of China's Foreign Relations. In this chapter we shall attempt to review briefly the history of China's foreign relations, and trace out the political causes which have led her to abandon her old policy of exclusiveness and to modernize her government and social institutions so as to take her rightful place in the family of progressive nations.

Character of China's Civilization. We are familiar with the fact that China reached a high stage of civilization long before the beginning of the Christian era, but perhaps we do not sufficiently bear in mind that it was a civilization developed in isolation from the rest of the world. The geographical position of China cut her off from being influenced to any appreciable extent by other races and nations. There were ancient trade routes to India and Persia, and the outlying provinces of the Ro-

man Empire, but they did not serve as highways by which new forces found their way into the empire. The greatest external influence was that exerted by the Buddhist missionaries who came from India in 62 A. D., in the reign of the Emperor Ming-Ti, and this foreign element has undoubtedly modified Chinese civilization to a certain extent. China, however, is like a sea which renders salt all the waters which flow into it, and Chinese Buddhism has been so transformed that it differs in many respects from the original cult. Thus the civilization of the East and the West were developed independently of one another, and China was as little known to the West as the West was to her.

Visit of Marco Polo. In the thirteenth century Marco Polo, the celebrated Venetian traveler, made his journey to China. During his long sojourn he learned much about Chinese civilization, and upon his return to Europe he astounded the people of the West by the stories he told in regard to what had been up to that time almost an unknown part of the world.

Early Attitude of China. The attitude of China toward foreigners throughout the Middle Ages was quite different from what it became at a later period. "The imperial government placed the aliens practically on the same footing as its own subjects: it opened to them public employments and extended to them the fullest protection. Olopun, one of the Nestorians who entered China in the Tang

Dynasty, was raised to the rank of high priest and national protector by Emperor Kautsung. Marco Polo, though a Venetian by birth, was appointed to the office of prefect of Yangchow, which he held for three years. John de Corvino, a Romish missionary, was given an imperial audience, and allowed to build a Catholic church with a steeple and bells, preach the gospel, and baptize, even in the capital of the empire."[1]

Coming of the Portuguese. The first people from Europe to come knocking at the door of China asking for permission to trade were the adventurous Portuguese. In 1517 Fernao Peres de Andrade entered the Canton River with two ships and demanded the privilege of commercial intercourse. The Chinese received these strangers from over the seas in a kindly spirit. In a short time however the feeling of amity was turned into one of deadly hatred, on account of the high-handed manner in which the Portuguese acted toward those with whom they entered into business relations. The disorderly conduct of the Portuguese colonists, who had settled at Ningpo, caused the generally pacific Ming Emperor in 1545 to give orders that they should be attacked by land and sea. As a result an assault was made on the colony in which, according to report, 12,000 Christians, including 800 Portuguese, were massacred.

Coming of the Spaniard. Next the Spaniards

[1] V. K. W. Koo, *The Status of Aliens in China*, 19.

made their appearance in 1575, but they failed to restore the prestige of Westerners in the eyes of the Chinese. They made a settlement in the Philippine Islands which they held until the recent war between the United States and Spain. The Chinese emigrated in large numbers to Manila, the capital of the islands. The Spaniards, fearful lest all the trade should fall into the hands of successful Chinese merchants, and alarmed lest they should lose their control of the islands, instituted a barbarous massacre, in which some 20,000 people were put to the sword.

Reasons for Adoption of "Closed Door" Policy. From this time a marked change took place in the attitude of the Chinese government toward foreigners. Vigorous measures of surveillance and restriction were adopted, and to a large extent alien merchants and missionaries were excluded from the empire. The causes of this new attitude may be briefly summarized as follows: In the first place, the reports of the conquest of the East Indies, and the forcible occupation of parts of India and the Malay Peninsula by Portuguese adventurers awakened the suspicions of the Chinese as to the ulterior motives of the foreigners rapidly flocking to their shores. They feared this aggression, especially at a time when there was much internal disorder in the empire. In the second place, from her own experience China did not receive favorable first impressions of Europeans, and the cruelty of Portuguese and Spaniards had not a little to do

with the formation of the opinion that all Westerners were barbarians.

Divergent Ideals. Furthermore, we should bear in mind the divergence of the ideals of Western and Eastern civilization. The word "progress" sums up the spirit of Western civilization. It is full of restlessness, desire for change, and looks forward to better conditions. On the other hand, the East longs for rest, peace, and the maintenance of the equilibrium. The one is characterized by aspiration, the other by the desire to conserve the past. It is easy to see how difficult it has been for the two civilizations to understand each other and to harmonize. Until recently they have had entirely different view-points.

Embassies from Russia and Holland. In the reign of Kang Hsi (1662-1723), the second of the Manchu emperors, two European embassies arrived at Peking for the purpose of opening up commercial relations. One came overland from Russia by way of Siberia, and the other from Holland by sea. Neither met with success in obtaining the privileges they sought, for the Chinese considering their own emperor superior to all other barbarian nations refused to treat on terms of equality with their representatives. This contemptuous attitude toward other nations accounts for the insistence on the part of the Chinese that the kowtow [1] should

[1] The word kowtow means the knocking of the head on the ground. The ceremony consists of three kneelings and nine prostrations with the head touching the ground.

be performed before his imperial majesty by all foreign envoys who visited the court. They regarded them as coming from countries standing in the relation of tributary or vassal states to the great Middle Kingdom. The envoys, realizing the real significance of this lowly act of obeisance, persistently refused to comply with the demand for its performance. The Dutch submitted, but did not gain anything by their compliance.

Beginning of Commercial Relations with England. Commercial relations between England and China began in 1635, during the reign of Charles I. A charter was at that time granted to a company of merchants desiring to promote commerce with China, and Captain John Weddell sailed for the East with a small fleet of vessels. The Portuguese who had by this time settled at Macao viewed with jealousy the arrival of these new aspirants for trade, and stirred up the Chinese to resist their demands, reporting them to be rogues, thieves, beggars, and what not, so that they became suspicious of the real meaning of the English. Consequently, when the English fleet was passing the Bogue forts on the way up to Canton, a Chinese battery suddenly opened fire. The British ships retaliated, and after silencing the guns of the battery, landed a party of sailors, took possession of the forts, and hoisted their colors. Then proceeding to Canton, Captain Weddell disposed of his cargo, loaded his vessels with Chinese merchandise, and returned to England. After this beginning, trade gradually

developed between the two countries, until in 1715 the East India Company decided to establish a factory, that is, a trading post, at Canton, with a permanent staff, and to send out ships at stated seasons for the exchange of commodities with the Chinese merchants.

Wholly a Response to Pressure. We have dwelt in some detail upon the beginnings of European intercourse with China, because it is important that we should bear clearly in mind China's former attitude toward the people of other nations. She never desired to enter into closer relations with them, and only yielded to their demands on account of the pressure which they brought to bear upon her.

Mission of Earl of Macartney. Two missions were sent to China from Great Britain for the purpose of arriving at a better understanding in regard to the trade between the two countries—one under the Earl of Macartney in 1793, and the other under Lord Amherst in 1816. The vessel upon which the Earl of Macartney proceeded up the Peiho River to the capital displayed a flag bearing in Chinese the inscription, "An envoy bearing tribute from England." When he reached Peking a controversy took place in regard to the kowtow. He consented to perform this ceremony, provided a Chinese official of equal rank with himself, dressed in robes of state, should do likewise before a portrait of his Britannic majesty. Ultimately it was arranged that, on approaching the emperor, he should

bend one knee—the mark of respect which he would show to his own sovereign. As far as concerns a settlement in regard to trading privileges, his visit proved entirely fruitless.

Mission of Lord Amherst. Lord Amherst in 1816 met with even ruder treatment. On his way to the capital the Chinese officials wrangled with him upon the subject of the kowtow. When he reached the summer palace at Yuen-min-yuen at five o'clock in the morning, his Chinese escort insisted on taking him to an immediate audience. Lord Amherst pleaded fatigue, and the non-arrival of his court dress and of his credentials, and asked to have the audience postponed. Thereupon the Chinese authorities informed him that he was to start at once upon his return journey. Thus his mission ended in a humiliating failure.

Appointment of Lord Napier. The next chapter of commercial relations between Great Britain and China began in 1833 when the control of the British trade at Canton passed out of the hands of the East India Company, and Lord Napier was appointed as Commercial Superintendent of the British government in China. In the letter of instructions received from Lord Palmerston there was the following short paragraph, which "acted as a fuse to fire the petard": "Your Lordship will announce your arrival at Canton by letter to the Viceroy." This virtually implied that his status was that of a royal envoy and not of a mere superintendent of trade, and surpassed all former precedents in of-

fending Chinese prejudice. As is well known, he was never able to carry out these instr ıctions and surmount the obstacles placed in his way. The Chinese carried on their trade with the British merchants through a company of Chinese merchants, known as the *Co-hong,* and the British merchants had no direct access whatever to the Chinese authorities. The Chinese could not understand why the British government had the temerity to demand that there should be communication on terms of equality between an official representative of Great Britain and the viceroy of Canton. Sooner than consent to what appeared to be a great indignity, for a time they put a stop to all intercourse, and it was not until Lord Napier had withdrawn to Macao that the embargo on trade was removed. China was unwilling to remove the restrictions on commerce, or to receive envoys except as tribute bearers. It was impossible to obtain concessions from her on these points except by force of arms.

Opium Question and Appointment of Commissioner Lin Tse-su. Very unfortunately the armed conflict arose over the question of the importation of opium. The Emperor Tao Kwang, who succeeded to the imperial throne in 1820, determined to enforce the law for the prohibition of opium in China. "His motive was pure, and his earnestness unquestioned," but owing to the dishonesty of the native officials he found the measure hard to carry out. He appointed Lin Tse-su Imperial High Commissioner to investigate and deal with the situation

at Canton, where the foreign merchants with the connivance of the native authorities were carrying on an extensive trade in the drug. A short time after his arrival at Canton he demanded from the foreign merchants the surrender of all the opium in their possession, and a pledge that their government or governments should enact that the "merchants are to pay implicit obedience to the prohibiting laws of the celestial court, must not again introduce opium into the inner land, and will no longer be allowed to manufacture opium." The foreign merchants were kept confined in their factories and pressure was brought to bear upon them. Finally, acting on the advice of Captain Elliot, at that time Chief Superintendent of British Trade, 20,291 chests, valued at $306,840, were delivered up to Commissioner Lin Tse-su and were completely destroyed (June 3, 1839).

Other Causes of Friction. Further difficulties soon arose. Although after the surrender of the opium permission to trade again was granted by the Chinese authorities, yet it was hedged about by many vexatious restrictions. On July 1, 1839, a party of sailors while on shore on the Kowloon side of the Hongkong anchorage became involved in a shameful riot attended with unmanly outrage upon men, women, and children, and the loss of innocent life. A Chinese named Lin Wei-hi was killed in the fracas and the officials immediately insisted that the murderer should be handed over to them by the British authorities, although Cap-

tain Elliot repeatedly protested that it was impossible to discover the guilty person. Furthermore, Commissioner Lin Tse-su still brought many charges of opium smuggling against British merchants.

Causes of First Anglo-Chinese War. Such was the train of events leading up to the first war between Great Britain and China. It is always referred to in China as the Opium War and the Chinese can never be convinced that the British fought for any other reason than to retaliate for the opium destroyed by Commissioner Lin Tse-su and because they were loath to relinquish this lucrative source of profit. In the famous letter written by Commissioner Lin Tse-su to Queen Victoria he is entirely silent as to any other cause of dispute. Without in the least condoning this immoral and illegal trade, we can clearly see that sooner or later there was bound to be a clash between the two countries. The first war with China was but the beginning of a struggle between the extreme East and the West—the East refusing to treat on terms of equality diplomatically or commercially, with Western nations, and the West insisting on being so treated. We can sympathize with the Chinese on account of their ignorance, but we must remember at the same time that it was an ignorance which refused to be enlightened except by force.

Treaty of Nanking. The war was brought to a close by the Treaty of Nanking in 1842. The is-

land of Hongkong was ceded to Great Britain, an indemnity was paid for the opium destroyed, official correspondence was to be carried on on equal terms, and Canton, Amoy, Foochow, Ningpo, and Shanghai were opened to foreign trade as treaty ports, where foreigners could reside. The Chinese had yielded to force, and the terms of the treaty were most unpopular, especially in Canton and the South. No real change of attitude on the part of China toward foreign nations had been effected.

Further Causes of Friction. There were many causes of friction between the Chinese and the British merchants. The former were determined to evade as long as possible the carrying out of the agreement in the Treaty of Nanking consenting to the opening of the city of Canton to foreigners. Even the British consul was unable to hold communication with the Chinese officials within the city walls. This extreme state of tension was bound sooner or later to lead to serious difficulties, and in October, 1856, an event occurred which precipitated hostilities and led to the second conflict between Great Britain and China, usually called the Arrow War.

Dispute Over the Arrow. The dispute arose over the hauling down of the British flag from the mast of a *lorcha* (a vessel with European hull and Chinese rigging) named the *Arrow* in the harbor at Whampoa, and the removal by force therefrom of twelve Chinese sailors by Chinese officials. The British government at Hongkong in order

to facilitate the trade of the Chinese colonists of the island, granted under certain restrictions sailing letters to Chinese vessels, giving them the protection of the British flag. The vessel in question had been registered at Hongkong.

Counter-claims. The British claimed that their national flag had been insulted, and that treaty arrangements had been violated. Mr. Harry S. Parkes, the British consul, demanded that the crew should be returned to the *Arrow* in the consul's presence, and agreed that if charged with any crime they would then be conveyed to the British consulate, where in conjunction with proper officers appointed by the Chinese officials the case should be investigated. The Chinese claimed that the British flag was not flying when the vessel was boarded, and insisted that they had a right to act as they had done because they were in search of a notorious pirate, who had recently committed an act of piracy. Furthermore, they stated that the *Arrow* had no right to fly the British flag, inasmuch as the time of her license had expired. This fact however could not have been known to them at the time when the vessel was boarded. As far as we can get at the evidence, there was no just cause for war, but hostilities were brought about by predisposing causes.

Two Remaining Barriers to Intercourse. In addition to the pride of the Chinese, which made it impossible for them to treat on terms of equality with men of other nations, there were reasons

which led the Chinese to regard with disfavor the increase of foreign intercourse. In the first place, there was the coolie traffic of Macao. Chinese coolies were constantly kidnaped, taken to Macao, and thence sent off on the forced contract system to work in Cuba, Peru, and California. In this nefarious traffic the Portuguese were the greatest offenders. In the second place, there was the open sore of the continuance of the smuggling of opium, although the trade was illegal; and it was often carried on by ships of the class to which the *Arrow* belonged.

Alliance between Great Britain and France. The French government, actuated partly by the desire to seek reparation for the massacre of a missionary in west Kwangsi, and partly by the spirit of imperial aggrandizement which had manifested itself during the reign of the Emperor Napoleon III, joined with the British in hostilities against China. The allied forces of the two nations captured Canton, and then carried the war to the North. The Taku forts at the mouth of the Peiho River were taken and the Chinese were forced to sue for peace.

Treaty of Tientsin. The war was brought to a close by the Treaty of Tientsin (June 26, 1858). Among the articles of the treaty were the following: The right of residence by foreign ministers in Peking, the opening up of five additional treaty ports, and the toleration of the Christian religion. At this time Russia and the United States, as well as Great Britain and France, made treaties with

China, although they had played no part in the conflict. There was a clause in the British and French treaties agreeing to the exchange of the ratifications at Peking.

Difficulties in Regard to Ratification. Later on the Chinese tried to evade the carrying out of this provision, for by yielding to this demand they would go a long way toward recognizing the equality of Western powers with China. When the allied fleet of Great Britain and France arrived at Taku they found that the forts had been strengthened, and that the mouth of the Peiho had been blocked by barriers consisting of large stakes bound together with heavy chains. When they attempted to force the passage they met with vigorous resistance and were forced to retire.

Expedition to Peking. This led to acts of reprisal on the part of the British and the French and the despatch of an expedition to Peking. In this expedition, unfortunately for the good name of the West, the Summer Palace was destroyed as a punitive measure on account of the cruel death of some prisoners who had fallen into the hands of the Chinese. It was an act of vengeance more in keeping with the ethics of the country invaded than of the religion professed by the invaders.

Effect of Machinery. It is interesting to remember that one of the causes leading to the expansion of Western trade in the East was the introduction of machinery into England in the early part of the nineteenth century. The home market was unable

to consume the increased production, and an outlet was sought in foreign trade for the surplus commodities.

Treaty of Peking. After China had been humbled by the occupation of the capital, the Treaty of Peking was signed on October 22, 1860. In addition to the terms of the Treaty of Tientsin, Kowloon was ceded to the British government and Tientsin was opened as a treaty port. Foreign envoys took up their residence at the capital, Sir Frederick Bruce representing Great Britain and the Hon. Anson Burlingame representing the United States.

Painful Lesson Learned. So ended a struggle which had lasted for twenty-five years. The Chinese had been forced to learn the lesson that, whereas formerly China dictated the conditions under which international relations were to be carried on, now it was the Western nations which imposed their will on China.

Burlingame Mission. In 1867 the Chinese government sent its first embassy to foreign countries. This consisted of three envoys, two Chinese, and one foreign, the latter being the Hon. Anson Burlingame, who had completed his term as United States minister to Peking. The object of the mission was to win for China more favorable treatment from Western nations, and to represent the Chinese government as desirous of entering upon a course of progress on the lines of Western civilization. Much was expected at the time from this

tour, but the result was hardly commensurate with the anticipations.

Riot at Tientsin. The antiforeign riot at Tientsin in 1870, in which the orphanage and cathedral belonging to the Roman Catholic Church were burned, was an evidence of the great cloud of ignorance and prejudice which still blinded the eyes of the masses in China in regard to foreigners. The rioters were incited by their belief in the rumors that the Sisters of Charity were in the habit of kidnaping children, and of taking out their hearts and eyes for the purpose of making medicine!

First Imperial Audience. It was not until 1873 that the first imperial audience for foreign ambassadors was held in Peking. Although on the surface this appeared to be a great step in advance, yet the fact that the audience took place in the "Pavilion of Purple Light," a hall used for receiving tributary nations, showed that in reality the pride of China was as strong as ever.

Dr. Yung Wing and the Educational Mission. One of the first to see the imperative necessity of adopting a more liberal policy and of learning from the West was the late Dr. Yung Wing. He received his early education at the Morrison school in Hongkong, and was taken as a lad in 1847 to the United States by the Rev. S. R. Brown. He was the first Chinese student to study at Yale University, and graduated in the class of 1854. On his return to his own country he at last succeeded,

after many disappointments, in persuading the Chinese government to send a party of young Chinese boys to the United States to be educated in the schools and colleges of that country. He believed that they would be the disseminators of the new learning in their own country, and that much might be expected from their influence. Unfortunately for the experiment, the conservative party in Peking becoming alarmed at the disastrous effects which they believed would result from these denationalized Chinese young men when they returned to spread radical ideas in the empire, persuaded the government to recall them just as most of them were on the eve of entering college. After they reached China their lot became a most unenviable one, for they were treated by Chinese officialdom with scorn and contumely. Some of them survived the period of their fiery trial, and in recent years have risen to positions of great importance—notably Tang Shao-yi, the first Premier of the new Republic, Sir Chentung Liang Ch'eng, K. C. M. G., the recent minister to Berlin, H. E. Liang Tun-yen, ex-President of Board of Foreign Affairs, H. E. Jeme Tien-yu, the "Father of railways in China," Liu Yuk-lin, Minister in London, and Tong Kaison, representative of China at the Hague Conference.

Reforms after War with France. After the war with France (1884-5), there were signs of a more progressive policy. There was a further extension of the telegraph system and a modification was

introduced in the time-honored system of government examinations.[1] Originally confined entirely to the classics, an attempt was now made to add mathematics and elementary science. Owing to the fact that the literary chancellors who conducted the examinations were themselves ignorant of these subjects, the reform was more on paper than a reality. As may well be imagined, this innovation was exceedingly unpopular with the literati, a class which up to a recent date has been the backbone of conservatism in the country. They did not want the introduction of new knowledge and were thoroughly convinced that their own ancient books contained all the wisdom that was of real value.

Yangtze Riots. The riots against foreigners along the Yangtze River in 1891 were largely incited by this class. For a short time central China was the scene of acts of violence and incendiarism, two British subjects, one a missionary and one an officer of the maritime customs, were murdered, and much damage was done to the buildings belonging to the missions.

War with Japan. In the year 1894-5 China measured her strength with Japan. The cause of the war was a dispute in regard to Korea. The Island Empire had long been anxious to obtain a footing on the mainland, and was able to find a pretext for hostilities because the Chinese government,

[1] In Chapter V will be found a full account of the old civil service examination system as it existed in China previous to the days of reform. See pages 143-150.

without giving formal notification, violated an agreement by sending troops to Korea to quell a disturbance.

Consequences of the War. The consequences of the brief struggle were for China disastrous in the extreme. She was brought under the searchlight, and the weakness, the ignorance, and the corruption of her government were revealed to the world more clearly than ever before. The immediate results of the war were the loss of Korea, and the payment of a large indemnity, but the subsequent results were much more grievous. From that time there began on the part of Western nations a strong policy of aggression. It was as if the eagles had gathered about the carcass, for China was utterly helpless and unable to offer resistance to the demands made upon her.

Foreign Aggression. In 1897 Germany seized Kiaochow, on the south of Shantung Peninsula, taking as a pretext the murder of two German Roman Catholic missionaries, in the southern part of the province of Shantung. Russia viewed this move of Germany with an unfavorable eye, inasmuch as it brought another European power into the sphere of influence in northern China which she coveted for herself. Consequently she demanded a lease of Port Arthur and Talienwan from China on the same terms as those under which Germany held Kiaochow. In the surrender of Port Arthur, China lost one of the strongest naval bases in the world. Great Britain put in a claim for the lease

of Wei-hai-wei, France claimed and obtained the lease of Kwangchow in Kwangtung. In 1899 Italy demanded the cession of San-Mun Bay in Chekiang Province, but at last the Chinese government, despite its former ready acquiescence, offered a strenuous resistance. The Empress Dowager who had assumed the control of affairs was determined to put a stop to further filching of territory. Whatever her faults, she saw that something must be done, or the days of China as an independent nation were numbered.

Reforms of Emperor Kuang Hsu. In the spring of 1898, the Emperor Kuang Hsu, powerfully influenced by a band of young reformers, the chief of whom were K'ang Yu-wei and Liang Ch'i-ch'ao, entered upon a program of radical reform, for he was convinced that only in this way could the ship of state escape foundering on the rocks. Among the reforms was the complete revision of the ancient examination system. Being anxious to modernize China without further delay, he also took steps to reorganize the government, doing away with a host of useless officials.

Coup D'État of Empress Dowager. The Empress Dowager alarmed by the sweeping changes, and believing that the foundations of the Manchu dynasty would be undermined, seized the reins of government by a *coup d'état,* placed the Emperor in confinement, and instituted a reign of terror against the reform party. Reaction became the order of the day, and everything reverted to its

Photograph, Underwood and Underwood

EMPRESS DOWAGER

[p 21]

former condition. The Emperor and the reformers, impressed by the strength displayed by Japan, had been anxious to see China follow in her footsteps and assimilate elements of progress from Western civilization. The Empress Dowager became the champion of the old conservative party and strenuously opposed all innovations.

Boxer Outbreak. It was largely due to her that the Boxer outbreak became possible, for this movement could never have gained the strength it did unless the government had secretly sympathized with its aims. In that wild outburst of bigotry, frenzy, and ignorance, of the year 1900, we see gathered to a focus all the elements in China opposed to progress. Incited by acts of foreign aggression and spoliation, and convinced that foreign intercourse had only resulted in the repeated humiliation of China, they attempted to get rid of foreign domination and to throw off the yoke which galled them. In their blindness they thought it could be done by the Chinese rising in their might and sweeping the Western barbarians into the sea. Root and branch must be destroyed, and every vestige of foreign influence exterminated. The storm vented its fury in the northern provinces, and Christian missions, because they were associated with foreigners, felt the full force of the blast.

Confined to the North. As an evidence of the fact, however, that the leaven of enlightenment had already made itself felt, it is to be noted that the

outbreak was confined to the North. Many of the officials of China, especially the viceroys of the central and southern provinces, saw with clear vision the tremendous mistake of the North, and by refusing to join in the movement saved the nation from utter ruin and chaos.

Reform Movements. When at last China had been humbled and peace restored, the program of the reform party was again adopted, and the Empress Dowager, always an opportunist, advocated the very measures she had formerly so vigorously resisted. Among the most far-reaching reforms was the abolition of the ancient government examinations, and the introduction of a new system of schools and colleges throughout the empire. In 1905 a special Board of Education was appointed, and the new education advanced by leaps and bounds. Great activity was displayed in railroad building, and in the development of new industries. The government put into force stringent regulations for the suppression and final prohibition of opium. Large numbers of students were sent abroad to be educated, especially to the United States.

Steps toward Popular Government. By an imperial decree of 1908 a constitutional form of government was promised, to be put into effect in 1917. Later on, in answer to frequent memorials, the date of its adoption was brought down to 1913. During the revolution, before the abdication, the throne agreed to the immediate assembling of a

Parliament with legislative authority, but the offer came too late. Advisory Provincial Assemblies were opened in 1909, and the first National Assembly was held in Peking in 1910. Each city was allowed to elect a Municipal Council to act as an advisory body to the magistrate and to relieve him of some of his duties.

Effects of War between Russia and Japan. Nothing stimulated the reform movement more than the war between Russia and Japan. The Chinese were chagrined by the fact that they were onlookers in a contest for the possession of territory belonging to the empire, and that it was fought out contrary to the regulations of international law on neutral soil. They were also astounded by the prowess displayed by Japan, and realized as never before that the yellow man was a match for the white man in warfare. They were convinced that Japan, in learning from the West, had adopted the right policy and they became eager to imitate her in this respect.

Influence of Japan. The influence of Japan has been incalculable. For a time the Chinese looked upon Tokyo as a Mecca, and thousands of students went there for education. At one time the number reached 15,000. Most of these young men became inoculated with radicalism in the extreme form. The reform leaders in China who were fugitives from their own country seized the opportunity of influencing their minds, and men like Dr. Sun Yat-sen carried on an active propaganda among

them. Thus, the Chinese student class in Japan became a hotbed of sedition, and returned to China with a firm determination to drive out the Manchus and to establish a republican form of government. Throughout the length and breadth of China, returned students from Japan founded secret societies for the carrying out of their program and for the spread of revolutionary ideas.

Effect of Western Impact. Owing to the steady impact of the West upon the East, there has been born a national consciousness, previously non-existent. China for the Chinese has become the great ideal which powerfully stirs the hearts of the masses in China.

Conservatism of Manchus. Notwithstanding the fact that the Manchus seemed to be in favor of a progressive policy, yet in reality they were very fearful of the movement for modernizing China. They yielded only reluctantly to the demands of the people for a representative government, and some of them foresaw the inevitable result—the overthrow of the dynasty.

Deaths of Emperor and Empress Dowager. The sudden death of the Emperor Kuang Hsu, a few days before the Empress Dowager breathed her last, has given rise to many surmises. It is thought by some that the masterful woman, knowing that her own end was near, made sure that her nephew should first depart this life, and that the imperial power should never revert to his hands.

Inefficiency of Prince Regent. The succession of

the infant Hsuan-Tung was most unfortunate, for although the Prince Regent was well-meaning, yet he proved utterly incapable of filling the difficult position in which he was placed, and the imperial court was rent with factions. More and more the Chinese became convinced that the weakness and decline of China were attributable to the inefficiency of the Manchu government, and the determination to get rid of it increased in strength.

Mistakes of Manchu Government. We may summarize the mistakes of the Manchus as follows: 1. They never completely identified themselves with the Chinese, but continued to rule them as a conquered people; 2. They were always secretly opposed to progress and only consented to reforms as the result of pressure; 3. By their selfishness, corruption, and disregard for the welfare of the people they lost the confidence and respect of the body of the nation.

Four Nations Loan and Nationalization of Railroads. Among the causes which precipitated the national uprising were the Four Nations Loan [1] and the Nationalization of the Railroads. The former was unpopular because the Chinese feared that the nations which advanced the money would obtain internal control over the affairs of the country. The latter met with disfavor because they looked upon

[1] The Four Nations Loan has now become the Five Nations Loan. Originally the loan was to be financed by British, German, French, and American capitalists. Later on Russian and Japanese capitalists were admitted into the group, and the United States withdrew.

it as a breach of faith on the part of the government as it necessitated the rescinding of concessions to private companies, and because they suspected that the real reason for the government wishing to obtain control of the railways was to use them for military purposes in keeping the people in subjection. Another reason for the unpopularity of the proposal was the spirit of provincialism. Each province was desirous of constructing its own railroads and of making out of them whatever profit there might be.

Success of the Revolution. In the face of the uprising at Wuchang and in the Province of Szechwan, the Manchu government showed its weakness. The success of the revolutionists encouraged the patriotic party all over the country. In a short time all the southern provinces revolted and many of those in the north followed their example. The central government was paralyzed and the one strong man of China, Yuan Shih-kai, was recalled from retirement in the hope that he might cope with the situation. After some attempts to carry out the imperial will, realizing the hopelessness of endeavoring to keep the Manchus on the throne, he urged them to abdicate, and came over to the side of the republican party. In the uprising there was much that was similar to the French Revolution, but on the whole it was carried out with much less bloodshed. The student class, who were undoubtedly the instigators and prime movers of the revolution, have been successful far beyond

expectation, and China has become a republic as the result of the upheaval.

New Chapter in China's History. This great people now enter on a new chapter in their history, and a most critical one. The sleeping giant has been aroused and has felt his strength. The supreme question is what will he do with it? Will it be for the weal or wo of mankind? If the giant be a godless and soulless giant, he will be a menace to the future civilization of the world. This is the real yellow peril.

Call for Christian Altruism. In this chapter we have laid emphasis upon the attitude of China toward the rest of the world. It might appear as if our object had been to whitewash the West and lay all the blame for the misunderstandings and conflicts upon the proud and ignorant East. This would be manifestly unjust. Indeed it is hard to defend from an ethical point of view much of the treatment meted out to China by Western nations. It is doubtful how far in the first instance we were justified in compelling China to enter into commercial and diplomatic relations with the rest of the world. Our policy has been largely that of superior power, actuated by the principle that force makes right. It has been the aggression of the strong upon the weak, and there is much in the story which is sordid and unchristian, and much of which we cannot feel proud. The result as we know has been that the door has been forced open, and the question arises to what purpose? Is it

merely for our own advantage? Is China to be exploited in the interest of Western nations with a land-grabbing tendency? Are her resources to be developed merely for our own benefit? Is she to derive good or evil from the impact of the West? We have helped to create the present situation, and it is our duty to see that we give of our best to China. Christianity stands for altruism. Modern diplomacy and commerce are too often actuated by the spirit of selfishness. Which principle shall be paramount in our future dealings with China?

IMPORTANT QUOTATIONS

The extracts at the close of each chapter are intended to indicate various view-points, mainly those of recent articles and addresses. The author of the text-book is in no way responsible for them, and they do not necessarily represent the opinions of the editors.

When we study China's intercourse with the modern powers, as recorded in the nineteenth century, we find that it has not been a happy one. Portions of her territory and some of her most valuable ports have been lost. Important places like Shanghai, Hankow, Tientsin, Kiaochow, Macao, and Manchuria are more or less under foreign control. China has also to pay enormous indemnities to European countries, out of all reasonable or just proportion to the alleged injuries inflicted. From her painful past experience in international dealings, China has come to the only conclusion possible to deduct from the scandalous wrongs inflicted upon her,—that the great powers are seeking to get all they can from her, and she also realizes perfectly well now that the fact of these nations being civilized and so-called Christian does not insure either right or just treatment.

—Cheng Chang-lu, in the *World's Chinese Students' Journal*, September, 1911.

There are many who place the most implicit confidence in international law, but these are as stupid as the individuals

who depend on the Disarmament Society for peace. If countries are equally matched, then international law is enforced; otherwise, the law is inoperative. . . . We have never heard of international law controlling the issues of war between unequal states. . . . China is not on an equal footing with the West. This is perceived in the fact that the duty on imports is fixed by Western governments. Not so in China. Merchants engaged in business abroad are subject to the laws of the country in which they reside. Not so in China. Foreign commerce is confined to seaports in the West. Not so in China. The murder of a foreigner by a Chinese is a very serious matter, but the killing of a "Chinaman" by a foreigner is a trivial thing.

—Chang Chih-tung, in *China's Only Hope,* written in 1898.

There is one department in which uniform taxation exists for all China, namely, in the Imperial Maritime Customs Service. On all goods coming in by sea, the customs, or tariff duties, are the same for all China. But how are they collected? By the organization established and carried on for many years by Sir Robert Hart, an admirable organization, the service perfectly performed with honesty and accuracy, and the receipts applied exactly where they should be applied in accordance with existing treaties. But what is the application? To pay the interest on bonds which represent debt China was forced by Western powers to incur, in order to pay indemnities to Western powers, and to pay the Western powers the war expenses of those powers in carrying on war against China. No Chinese official to-day, or at any time within a generation in China, can bear to think of this uniform tax for all China, the customs. When I spoke to three of the members of the present government about this tax, my reference to it was received with visible impatience and dislike. They simply hate to think they have mortgaged their entire customs revenue to pay the interest on debts and reduce the principals of debts which China incurred in consequence of wars which Western powers waged against her. . . .

—President Charles W. Eliot, in the *Journal of Race Development,* January, 1913.

"Compensation" and "indemnity" are two words the Chinese have learned to hate, and some day they may build an immense navy and equip a large army to interpret these words in the way the Occidental interprets them, when they are synonymous with injustice and "grab." . . .

—John Stewart Thomson, in the *Journal of Race Development,* January, 1913.

They can tolerate anything and everything but further grabbing of their land. Therefore, by permitting or countenancing these powers to take an unfair advantage to slice territory from China, the civilized nations might drive the Chinese to revenge in such a way as to turn what is soon to become a great "hive of commerce" and prosperity into a cursed land of carnage and "Boxerism," as well as to endanger the peace of the world and paralyze the advancement of mankind; while, by the exertion of a due amount of effort to maintain international justice to China during this period, they may enable the Chinese people soon to be able to take care of themselves and to contribute a great share to the promoting of honorable peace among nations, as well as to the advancement of general human happiness.

—Ching Chun-wang, Ph. D., Assistant-Director of the Peking-Mukden Railway, in the *Journal of Race Development*, January, 1913.

The evils of Western civilization have already found their way into the East. The pagan elements that still linger in our Western, nominally Christian, civilization we have forced upon them. Our military spirit, our rudeness of manner, our contemptuous disregard of the rights and feelings of others who are less aggressive, our habits of intemperance—by these the Western nations are already well known in the East, and there is no prospect that we can at once abate their evil influence. The open question is whether we shall, with our worst, give our best; by the gift of our best atone for the evil we have done in sending our worst, and at length displace the evil with the good.

—Ernest D. Burton, in the *World's Chinese Students' Journal*, September, 1911.

RESULTS OF THE RECENT REVOLUTION

CHAPTER II

RESULTS OF THE RECENT REVOLUTION

The one thing certain is that whatsoever nation enters on the path of revolution in our own day it will be heir to all our forefathers have done in France. The blood they shed was shed for humanity; the sufferings they endured were borne for the entire human race; their struggles, the ideas they gave to the world, the shock of those ideas, are all included in the heritage of mankind. All have borne fruit and will bear more, still finer as we advance toward these wide horizons opening out before us, where, like some great beacon to point the way, flame the words: Liberty, Equality, Fraternity.

—P. A. KROPOTKIN

Quick Result of Long Preparation. The revolution of China was accomplished in the remarkably short period of four months. When a sudden cataclysm occurs in nature, we know that secret forces have been at work for a long time, and so it is with political upheavals. The outbreak was bound to come sooner or later, and the fact that it took us by surprise only shows that we were ignorant of what was transpiring. On the surface all appeared calm and quiet, but revolutionary ideas had been

working for a long time in the minds of the more intelligent part of the population.

Time of Outbreak. As is well known, the revolution broke out on October 9, 1911, before the appointed date. This was due to the fact that, by an accidental explosion, a secret bomb factory was discovered in the Russian settlement in Hankow. Papers implicating the revolutionists were found, and in order to save their heads they were compelled to act quickly, and to start the rebellion before their plans had been perfected. They were successful beyond anticipation, and found themselves supported by public opinion. Very fortunately, they were able to induce General Li Yuan-hung, much against his own will, to accept the position of leader. He soon proved himself entirely worthy of their selection, and showed himself to be the man of the hour.

First Undecisive Movements. Owing to procrastination and indecision the court at Peking permitted the rebellion to assume formidable proportions before attempting to quell it. When the troops from the North really began their operations, it soon became apparent that the revolutionary forces, largely composed of raw volunteers, were no match for the army which had been trained by Yuan Shih-kai. Although they fought bravely and were inspired by true patriotism, yet, as is usually the case, discipline and better equipment proved superior on the battle-field. In the latter part of October Hankow was recaptured by the im-

perialists under General Yin Chang, and destroyed by incendiary fires. The burning of this immense city was one of the most tragic events of the revolution. With the fall of Hanyang, it looked as if the revolution would be crushed, for it would have been an easy matter for the imperialists to have driven General Li and his forces out of Wuchang.

Spread of Revolution. In the meantime, however, the revolution had spread all over the country, and city after city went over, for the most part without serious resistance, to the side of those who were bent on the overthrow of the Manchus. Fourteen out of the eighteen provinces declared themselves in favor of the establishment of a republican form of government. As an offset to the fall of Hanyang, Nanking after some serious fighting was taken by the army of the revolution, and was made the capital of the new government.

Reappearance of Dr. Sun Yat-sen. At the psychological moment, the great reformer, Dr. Sun Yat-sen, arrived in China and was inaugurated on January 1, 1912, as the first President of the provisional government of the new republic. The man who had spent his life in plotting for the liberation of his country from the rule of the Manchus, who had been exiled with a great price on his head, and who had undergone innumerable hardships and dangers, appeared on the scene to see the success of his lifelong endeavors. The most hated enemy of the Manchu dynasty came back to triumph over its downfall.

Sketch of His Career. The story of Dr. Sun Yat-sen reads like a romance. He began his career as a medical student at Hongkong in the College of Medicine. Dr. Cantlie, the Dean from 1889 to 1896, was much impressed by him, and in the biography recently written speaks of him as "a nature that draws men's regards towards him and makes them ready to serve him at the operating table or on the battle-field; an unexplainable influence, a magnetism which prevails and finds its expression in attracting men to his side." He became the founder of the Ko Ming Tang (Revolutionary Society), and, after an unsuccessful attempt at revolution in Canton, was forced to flee the country. While in England he was kidnaped by the Chinese officials and locked up in their Legation. Through the efforts of his friend Dr. Cantlie he regained his liberty and then traveled about from place to place gathering funds from his countrymen scattered over the world and laying plots for the revolution. His undoubted courage, modesty, patriotism, sincerity, and intelligence have made him trusted and looked up to by all his compatriots who were hoping for a better day for their country. What greater contrast could there be than Dr. Sun, the arch-conspirator, and Dr. Sun, the ex-provisional President entertained at Peking by Prince P'u Lun, at a feast at the palace of one of the Manchu high officials?

Yuan Shih-kai. The Manchu government was obliged to recall Yuan Shih-kai, who had been liv-

SUN YAT SEN

ing in retirement for some time, as the only man strong enough to cope with the rebellion. Complete power was vested in his hands, and for a time he attempted to bolster up the tottering dynasty. His greatest difficulty was lack of funds, for he found it impossible after all the foreign powers had declared their neutrality to raise a loan for the support of the northern army. He was sagacious enough to see that he was dealing with a revolutionary movement which could not be suppressed by mere force. As supreme commander of the northern army, and as absolute dictator at the court, he might have plunged China into a civil war which would have meant years of bloodshed, and which might have resulted in a split between the North and the South, and in all probability in the intervention of foreign powers to safeguard their commercial interests. It is greatly to his credit, that he did not adopt such a course of action. It was due to him that the advantages gained by the imperialist forces at Hankow were not pressed, and that the troops were withdrawn. He probably felt that the burning of Hankow by the imperialist army had been a terrible mistake, and had only increased the animosity in the minds of the Chinese against the old régime.

Peace Negotiations. Seeing that the only hope of peace for his distracted country lay in compromise, he consented to enter into negotiations with the revolutionary government. Tang Shao-yi was sent as his representative to Shanghai to meet Dr. Wu Ting-fang, and on December 18, 1911, the peace

conference began. After long consultation, and in spite of great reluctance on the part of Yuan Shih-kai, the chief demands of the republican party were conceded.

Election of Yuan Shih-kai as President. In order to cement the North and the South more firmly together, President Sun Yat-sen decided to retire from office in favor of Yuan Shih-kai, who was duly elected by the National Assembly in session at Nanking. Probably at the suggestion of Yuan Shih-kai, the Manchu dynasty finally decided to abdicate, and favorable conditions as to pensions, dignities, and titles were guaranteed to the imperial house. The following is the text of one of the edicts issued by the Empress Dowager:

Edict of Abdication. "To-day the people of the whole Empire have their minds bent upon a Republic, the southern provinces having initiated the movement, and the northern generals having subsequently supported it. The will of Providence is clear, and the people's wishes are plain. How could I, for the sake of the glory and the honor of one family, oppose the wishes of teeming millions? Wherefore I, with the Emperor, decide that the form of government in China shall be a Constitutional Republic, to comfort the longing of all within the Empire and to act in harmony with the ancient sages, who regarded the throne as a public heritage."

Presidential Oath. Yuan was prevented from coming to Nanking for his inauguration, owing to a

mutiny among the troops in Peking, and the oath of office was taken in the old capital. Accordingly on March 10, 1912, he took the following oath: "Since the Republic has been established, many works have now to be performed. I shall endeavor faithfully to develop the Republic, to sweep away the disadvantages attached to absolute monarchy, to observe the laws of the Constitution, to increase the welfare of the country, to cement together a strong nation which shall embrace all five races. When the National Assembly elects a permanent President, I shall retire. This I swear before the Chinese Republic."

Coalition Cabinet. One of President Yuan's first duties was the appointment of his cabinet, and thus what is known as the Coalition Cabinet came into existence. His idea was to appoint men both from the North and the South so as to do away with the rivalry between these two sections of the country. Tang Shao-yi was made Premier. It was found impossible to establish the capital in Nanking, and it was decided to keep the seat of government in Peking, the members of the National Assembly removing from the South to the North.

Lack of Funds and Mutiny of Soldiers. Since the establishment of the republic, one of the gravest sources of danger has been in connection with mutiny and disorder among the troops, due to arrears in their pay. The new government is confronted with a most serious financial situation. The revolution has been a costly one, and the finances

of the country have been so greatly disturbed that it has been impossible to pay off and disband the troops. The long program of reform promised by the new government cannot be undertaken until large sums of money have been secured. China's liabilities in the way of paying annual instalments on indemnities and the expenses of the government were in excess of the amount of revenue raised from taxation, and it became necessary for her to raise a large foreign loan.

Five Nations Loan. Negotiations were entered into for raising the Six Nations loan. For a long time there was a deadlock owing to the fact that China was unwilling to submit to foreign supervision in regard to the use made of the money borrowed. Naturally great fear was felt of adopting a policy which appeared similar to the Egyptianizing of the country. She has been compelled to submit to a certain amount of supervision owing to the urgent need of funds. The unpopularity of the Four Nations Loan was one of the causes leading to the revolution, and it is certainly strange that among the early acts of the new government was the securing of a loan from the five nations of larger proportions than the one formerly contemplated. Of course, it was unpopular and may lead to trouble in the future, but the necessity was so urgent that no other line of action seemed possible.

Final Arrangements. The negotiations were protracted for a very long time. They have been broken off and resumed several times. The raising

of a loan known as the Crisp Loan only helped to complicate matters. Finally a contract was signed by the representatives of the five nations, and by the Premier and the Ministers of the Board of Foreign Affairs and the Ministry of Finance. The amount of the loan was $125,000,000. The funds were to be used for seven purposes: 1. The liabilities of the Chinese government; 2. The redemption of outstanding provincial loans; 3. The payment of losses arising from the Revolution; 4. The disbandment of troops; 5. The redemption of other specified provincial liabilities; 6. The current expenses; 7. The reorganization of the Salt Administration.[1] China undertook to establish a Loan Department, an Audit Department, and a Salt Inspectorate, in which three foreign advisers were to be employed. The provisional government has been established, and on the eighth day of April, 1913, the National Convention assembled. Then steps were taken to adopt the new Constitution and to choose the President of the republic. In the meantime there was much debate as to whether the new government would prove a success.

Outer Mongolia and Russia. On New-year's day, 1912, came the announcement that the head of the Buddhist hierarchy in Outer Mongolia had declared the independence of the country, and announced himself as autocratic ruler. Shortly after-

[1] The security of the loan is the salt gabelle, or impost on salt in transition, salt always having been a government monopoly in China.

wards the Russian government advised China that she must respect this declaration and, while still exercising suzerainty over Mongolia, must abstain from sending troops or colonists into the country. On April 9, 1912, Mongolia definitely refused President Yuan Shih-kai's invitation to join the republic.

On November 3 of the same year, at Urga, a special Russian envoy signed with the Mongolian princes a Russo-Mongoliar Convention. The agreement extends the amplest privileges to Russian traders, forbids China to interfere in any way with the administration of Mongolia or to send troops or colonists into her territory, allows Mongolia to contract treaties with other countries, subject to

Russia's approval, and permits China to retain suzerainty of Mongolia, provided she first recognizes the Convention. The Urga Convention has raised a great outcry in China. Many see in it the deliberate attempt on the part of Russia to gain complete control in Mongolia, and clamor for war. This is one of the black clouds which has gathered since the inception of the republic, and apparently the beginning of the new régime is not to be free from national humiliations which will sorely try the hearts of all sincere patriots.

Eastern Inner Mongolian Unrest. Eastern Inner Mongolia has been in a turmoil as well as Outer Mongolia. This portion of the country has also attempted to assert its independence of China. After some fighting between the Chinese army and Mongolian raiders, a conference was held at Changchun, on October 25, 1912, and China extended the olive branch, promising various reforms and privileges. Whether Eastern Inner Mongolia will follow the example set by Outer Mongolia at Urga time alone can show.

War in Tibet. With the outbreak of the revolution, Tibet saw her opportunity to throw off the Chinese yoke. Under the old régime the misgovernment was characterized by such cruelty and injustice that Chinese rule had become exceedingly unpopular. The Chinese garrisons were besieged, and compelled to retire from the country. In June, 1912, the Chinese gathered a force to subdue the country and 10,000 men were dispatched on an

expedition into eastern Tibet. A strenuous resistance has been made to their advance, and the attempt thus far has proved a failure.

Embarrassing Complications. On August 17, 1912, the British government presented in Peking a memorandum, protesting against Chinese hostilities as a violation of the Anglo-Chinese Treaty of 1906, and calling on China to respect the *status quo* as Great Britain was doing. The Chinese replied to this note after a considerable lapse of time, pointing out that from the Chinese point of view Tibet was a portion of the Chinese Empire and hence naturally belongs to the Republic, and that she claims a right to maintain her sovereignty over it. The Tibetans have declared their independence under the rule of the Dalai Lama and have already entered into a treaty with Outer Mongolia, whereby both countries agree to become allies. It is most unfortunate that the new republic should be called upon to enter on a course of hostilities against these outlying dependencies, especially at a time when her finances are strained, and she has so many internal problems to solve.

Russian and Japanese Hold on Manchuria. Affairs in Manchuria remain in a very unsatisfactory condition. Although China retains her sovereignty, Russia and Japan continue to strengthen their hold on the country. These two nations have entered into an agreement by which their claims have been adjusted, and by which each can go on with its policy of aggrandizement at the expense of China.

The possibility of an alliance between China and Japan seems very remote, and the Chinese begin to look upon Japan as their most dreaded enemy. One of the results of the admission of Russia and Japan into the Five Nations group controlling the loan is that China will be unable to use any of the money for strengthening her position in Manchuria, or of doing anything that might appear to threaten Russian and Japanese influence in that quarter.

Prevalence of Disorder. During the trying and critical period of transition it is not surprising that there has been a good deal of lawlessness and disorder throughout the country. Robber bands have seized the opportunity to plunder and loot. In addition there have been attempts on the part of those who were discontented with the new régime to overthrow it and set up a government for themselves. One of the most serious storm centers has been in Wuchang. Two officers of high standing, Huang Hui and Chang Chin-wu, entered into a plot against the Vice-President, General Li. The President, Yuan Shih-kai, invited them to Peking, and then had them arrested and summarily shot. By his firmness, a serious outbreak was averted.

Political Parties. In some places it has been necessary to institute a reign of military despotism. Among the revolutionists there have been serious factions and a great lack of unity. The two principal political parties are the Kuo Ming Tang or the radicals, and the Kung Ho Tang or the con-

servatives. At first the members of the Tung Meng Hui[1] tried to dominate everything, and at Peking blocked all legislation of which they did not approve. They were brought to their senses when the military governors of the provinces telegraphed to them, threatening that if they did not behave themselves force would be used.

Foreign Advisers. The new government has recognized the necessity of securing the best expert advice on the many problems by which they are confronted. The President, Yuan Shih-kai, secured the appointment of Dr. G. E. Morrison, formerly Peking correspondent of the London *Times,* as Political Adviser. The choice was a wise one, and will probably prove of great benefit to China. Professor Frank J. Goodnow, of Columbia University, New York City, has been appointed Expert Legal Adviser for framing the new Constitution, because of his intimate knowledge of the Constitution of the United States and that of France.

Constructive Work. The National Council immediately after the revolution was busy with various measures. A Provisional Constitution was drawn up, a Penal Code promulgated, the Gregorian calendar adopted, and the Parliament Regulation Bill and the Franchise Bill passed.

Progress and Retrogression. The primary elections began to be held early in December, 1911, and

[1] A party which has since been absorbed into the Kuo Ming Tang.

Parliament was convened early in the spring of 1912. During the last part of its tenure of office the National Council did not have much heart for its work, and the executive business of the government proceeded without its assistance. The President was obliged to rule more like a dictator than like the chief executive of a democracy.

An Auspicious Year. China was blessed with bounteous harvests during the first year of the new régime, and this has been conducive to the preservation of peace among the people. On October 10, 1912, the anniversary of the founding of the republic was held throughout China, and from the general rejoicing it was evident that the better educated classes were in entire sympathy with the ideals of the new government.

Arguments against Establishment of a Republic. Some are quite pessimistic, and believe that it will be impossible for the Chinese to organize an efficient and stable republic. They are of opinion that a great mistake has been made and that it would have been far better if China had been content to establish a constitutional monarchy. They advance the following arguments to show that a republic is impracticable:

Size of Country and Population. 1. China proper has an area of 1,532,420 English square miles, and it has a population about four times as great as that of the United States. The transportation facilities are not as good as obtained in the United States and Canada in the days of the canal and stage-

coach period. "The party machine operating under such disadvantages would break with its own weight. There could be no intelligent expression of public opinion. Not only in political affairs, but in every other field, it is impossible to develop an alert, quick-changing public opinion in a nation of over four hundred millions when medieval means of communication are supplemented only by a few thousand miles of railroad and telegraph. China cannot become a popular republic without an improved system of communication." [1]

Lack of General Education. 2. There is the lack of general education. The masses of the people are not intelligent enough for self-government. It will be a long time before China's educational system will be completely modernized and some generations must pass before enlightenment will be disseminated among the peasants. The struggle for existence is so severe that the poor have little leisure for education. China cannot afford to establish a national system of education which will provide schools for all her children. Compulsory education will not be possible, owing to the heavy expenditure it involves, and owing also to the fact that the children of the lower classes must become wage-earners at a very early period in their lives.

Poverty of China. 3. China is in reality a poor

[1] Professor Chester Lloyd Jones, "Republican Government in China," *The Annals of the American Academy of Political and Social Science,* January, 1912, p. 33.

country, and will remain such until her tremendous economic resources are unlocked and wealth is more widely distributed so that the majority may possess more than the minimum of subsistence. Popular governments are expensive governments. Elections cost money and it is extremely doubtful whether China at present could bear the necessary expenses connected with them. In all probability the affairs of the government would soon fall into the hands of an oligarchy who could manipulate them according to their own wishes. Dr. Arthur H. Smith says, "They may have something which they call a republic and which may ultimately develop into such. The intermediate stages must be those of an oligarchy under republican form and titles." [1]

Size of Electorate. 4. The enormous size of an illiterate electorate would lead to corruption far beyond anything with which we are familiar in the West.

Loose Federation. 5. The country never has been closely knit together. Each province has been more or less an independent entity. The policy of centralization favored by the late Manchu dynasty has not been popular, and it is extremely doubtful now whether the Chinese will favor a close federation. There is sectional jealousy and much bitter feeling between the people of the different provinces. The line of cleavage between the North and South is clearly defined. The clan spirit still prevails, and until a stronger national spirit has

[1] *Chinese Recorder,* January, 1913, p. 10.

been evolved a republican form of government will prove impracticable.

Arguments for the Establishment of a Republic. On the other hand, many are extremely optimistic and feel sure that in the end the wonderful experiment now being tried will turn out a success. They base their belief on the following considerations:

Democracy of China. 1. A democratic form of government is not a novelty in China. Mr. H. B. Morse describes the old government of China as "an autocratic rule superimposed on a democracy." The Chinese have always exercised a large amount of local self-government. "American government stands firmly on the town meeting. This was generally true in DeTocqueville's time (except for the county system of the Southern States), was passably true at the time of Bryce's inquiry, and is true to-day of the country village communities. It is also relatively true of village communities in China to-day, following the precedent of many centuries. The village elder or *Tipao* is appointed 'with and by the advice and consent' of the villagers, and represents them in all official and governmental matters, being also the ordinary channel of communication of official wishes or orders to his fellow villagers. The American citizen has few direct dealings with any but his township officials, so long as he pays his taxes, and is law-abiding, and officially hardly knows of the existence of the federal government, unless he has to deal with the custom-house, or wishes to distil whisky.

This may be said also of the Chinese villager, and, moreover, few civil suits are brought before the official tribunals in China, while the government exercises no control over distillation."[1]

Absence of Hereditary Aristocracy. 2. China has no hereditary aristocracy. She passed out of the feudal system many centuries ago. The only class which has enjoyed exceptional privileges was the literati, but its ranks have been constantly reenforced by those of humble birth. In theory the highest office in the government is open to those of lowly origin. The avenue to advancement lay through scholarship. The son of the farmer was eligible to compete in the civil service examinations and if successful might expect to rise step by step until he became prime minister. Many stories are told of the wonderful achievements of poor peasant lads in the way of obtaining high official positions.

China Always Ruled by Will of People. 3. China has always been ruled by the voice of the people far more than is generally supposed. There have been no representative assemblies in which their voice could become articulate, but nevertheless it has made itself heard. The officials have not dared to resist strong public opinion, and have been compelled over and over again to yield to the desire of the people. Strikes, mobs, and rebellions have been of frequent occurrence, and have generally been effective in getting unpopular governmental

[1] H. B. Morse, *The Trade and Administration of the Chinese Empire*, 46, 48.

measures modified or repealed. Even the emperor held his office by consent of the people. When he proved himself incapable or tyrannical, he was often deposed by a successful rebellion, and his losing his throne was regarded as a manifestation of Heaven's displeasure. *Vox populi vox Dei* is an idea quite consonant with the Chinese way of regarding government.

New National Consciousness. 4. Furthermore two forces are now manifesting themselves which tend to weld the people together. These are the new national consciousness and the fear of foreign intervention. The former serves as a strong centripetal force in opposition to all centrifugal tendencies. It has been able to keep the country from disruption during the period of transition. "China for the Chinese" is a strong enough sentiment to overcome sectional and factional jealousies. It has held the North and the South together during the revolution in spite of the fact that the relations between them were strained almost to the breaking point.

Fear of Foreign Intervention. 5. The fear of foreign intervention is a constant nightmare in the minds of the Chinese. They know that if a stable government cannot be established, and that if in consequence the country is thrown into disorder, there is danger lest Western powers, as a pretext for interference, seize on the harm done to commercial interests and the destruction of foreign life and property, and they are anxious to suppress

FIRST REPUBLICAN ASSEMBLY
INTERIOR OF A LEGISLATIVE ASSEMBLY

all disturbances and to bring about as quickly as possible the reign of law and order.

Precedent of the United States. The situation is most interesting, and we wonder what the future will bring forth. It would be foolish to prophesy. When the United States gained her independence there followed a period somewhat similar to that through which China is now passing. The conflicting interests of the colonies and their loose federation seemed to make it impossible for them to become a strong united nation. Many predicted the speedy disintegration of the new republic, and looked forward to seeing the European powers step in and divide the spoils. The pessimists were doomed to disappointment, and the unexpected happened. China confronts innumerable difficulties and obstacles, but she may be able to surmount them all, and to establish a stable constitutional form of government.

Interest in Political Matters. When we come to consider the outcome of the recent revolution, there are certain results which stand out in bold relief. The first may be expressed by saying that Chinese society has become political. "Hitherto it has lived from generation to generation by custom, with no consciousness of political aims or purposes; nor has the government itself been influenced in its action by definite policies. Secure in its authority, it has selected its servants on the basis of examination tests, reenforced by such favor as promising candidates might be able to obtain through bribes

of various kinds. Now all of a sudden, the political impulse is strongly awakening in the breast of the Chinese people. . . . The intellectual and responsible among the Chinese people are feeling a deep need for a conscious expression of national policy, and for the use of careful reason and long-headed foresight, as well as calm firmness, in the management of their national affairs." [1]

Demands of the People. This accounts for the demand for parliamentary government. The people were not satisfied to leave the administration in the hands of the officials. They argued that all efficient countries are provided with parliaments, and they pointed to Japan as an example of a country becoming strong by creating such an institution. The Manchu government yielded reluctantly, and a decree was issued on September 1, 1906, favoring the adoption of a constitution, and promising to permit the people to participate in the government. By a decree in September, 1907, the summoning of a National Consultative Assembly to be known as the *Tsecheng Yuan* was authorized. It was to be composed of delegates partly nominated by the government itself, and partly selected by the Provincial Assemblies. Advisory Provincial Assemblies began their sessions in 1909, and the first Tsecheng Yuan was opened in Peking in 1910.

Real Constitutional Rule Sought. These edicts did not meet with a very enthusiastic reception on

[1] Paul S. Reinsch, *Intellectual and Political Currents in the Far East*, 225, 226.

the part of the intelligent portion of the people. They wished to see a sovereign parliament organized, and looked upon the advisory bodies as an evasive method of giving them the shadow without the substance. The promise of the granting of a constitution in 1917 and then in 1913 seemed to be indications that the Manchu government was attempting to put them off with fair promises and was not really in favor of the new policy. During the revolution the Manchu government granted all that had been asked for, but then it was too late, for the people felt that at last they were masters of the situation, and could carry out their own wishes.

Parliamentary Government. The people have perhaps regarded the parliament as a panacea for all their ills. They forget that such an institution brings with it "new difficulties, party controversies, the introduction into political life of personal ambitions, although on a far higher plane than that of court intrigue. So the difficulties of China will not vanish by the creation of this organ. China will, indeed, have endowed herself with an instrument that may be used toward bettering her general condition. But the real work of reform must be done in the administration. There the confidence of the people must be won. The corrupt methods which have obtained in the past must give way to strict accountability, and to the maintenance of just and legal charges. . . . If these institutions can be so adjusted that they will constitute the

expression of a true union between the government and the people, the solution of the other difficulties and problems will have been rendered far easier than it would have been in the hands of an administration working at cross-purposes with an independent public opinion." [1]

Transfer of Power to Young Men. Another result of the recent revolution is the shifting of the power from the hands of the old official class to those of the educated young men. Under the old government, for the most part, the highest political positions were divided up among a clique who ran the government. It was hard for an outsider to gain admission; in fact, the only method possible was by the expenditure of large sums of money. China was in reality ruled by an official oligarchy, and this oligarchy was utterly corrupt and rotten. At the present critical juncture, the educated young men have been brought into prominence. They have been the backbone of the revolution, and are playing an important part in the new provincial government. Time has shown that it was impossible to convert the old officialdom, and that even those officials who adopted progressive measures lacked the integrity and knowledge to carry them out successfully. Frequently the reforms which they advocated were merely superficial, and beneath the surface the same old evils continued. Dr. Wu Ting-fang at a banquet of students

[1] Paul S. Reinsch, *Political and Intellectual Currents in the Far East*, 270.

held about a year and a half ago, before the outbreak of the revolution, made the startling statement that there was no hope for China until the government was in the hands of enlightened young men such as he was addressing. He was thoroughly acquainted with the old officialdom, and he knew that a process of complete house-cleaning must be instituted before matters could be improved.

Their Time of Testing. The young men of China are now on trial, and the eyes of all are riveted upon them. That they will make mistakes is only to be expected. Full of new ideas and theories, they lack experience in statecraft, and it will take some time before they can learn. They have put their hands to a task of great dimensions—nothing less than cleansing the Augean stables of political corruption in China. The question of supreme importance is, Will they prove themselves to be men of integrity and high character? Although the transfer of power and responsibility into the hands of young and inexperienced men is attended with many dangers, yet if they are incorrupt and public-spirited, we may well believe that a new day has dawned for China, and that the future of the new government is assured.

Rapid Spread of Education. We may also expect, as the outcome of the revolution, a more rapid dissemination of general enlightenment. Popular government can only be successfully carried on where the people are intelligent. The Chinese are fully aware of this, and as soon as the government

has been organized and the funds secured, we may expect to see great activity in the spread of education. In a future chapter we speak of the educational reform in China, and here we need only say that the revolution has given the new education a great impetus. The old education of China used for the most part the deductive method. The introduction of the scientific inductive method will work as marvelous a change as it did after its introduction into the West by Francis Bacon.

Economic Development. Undoubtedly one of the great results will be economic development. The Chinese realize that the poverty of the country is one of the sources of its weakness. Under the former corrupt government but little was done in the way of utilizing the great natural resources of the country. Private capitalists had little opportunity of investing their money. The government was anxious to retain a monopoly over all the mines and restricted private enterprise. Undoubtedly one of the causes of the revolution was the economic factor, the desire for a more equal distribution of wealth and the demand for a share in the development of the resources of the country. The people were bitterly opposed to the granting of concessions to foreign capitalists, and clamored to be allowed to build and control their own railroads, and to open and develop their own mines.

Religious Liberty. The revolution has as one of its fruits the removal of all religious disabilities. President Yuan Shih-kai has been most explicit

in his statements on this subject. A meeting of more than 2,000 Christians was held in one of the churches in Peking on February 26, 1912, for the purpose of congratulating the country on the rapid change to a republican government, to welcome the new President, and to consider the question of religious liberty. Owing to pressure of business Yuan Shih-kai was unable to be present, but he sent as his representative H. E. Yen Hui-ching, who addressed the meeting and spoke as follows:

Position of the Republic. "We can thank God that such a body of Christians of every denomination in this city has met together to welcome the first President of the new republic and to rejoice in the comparatively bloodless outcome. I am directed by him to thank you and to tell you how much he would have enjoyed being here, but the demand of urgent affairs of state precluded his attendance. The Christian religion was brought to China from the West more than a hundred years ago. Until recently it has not proved successful in reaching the people. This may be accounted for by the fact that the people were ultra-conservative, and society in general was unaccustomed to new things, or that the message of the foreign missionary was misunderstood and to a large extent a wrong interpretation was put on the Church, its object, and its functions. In the last few years, however, our educated men have zealously bent their minds to the study of Western education and have found out the intent and purport of the

Christian religion in its aspects of mercy and education. The result of this investigation has also been a clearer understanding of the character, genesis, and motive of the Church. Heretofore the treaties allowed the Chinese to accept Christianity, but now such agreements will be put aside, for New China will grant religious liberty of its own accord to all its citizens without the treaties; and, on behalf of the President, I wish to say that certain clauses will be introduced into the new Constitution that will allow all the Chinese the freedom to worship in their own way."

A Further Declaration. Shortly after the revolution, General Li Yuan-hung gave utterance to the following sentiment: "Missionaries are our friends. Jesus Christ is better than Confucius, and I am strongly in favor of more missionaries coming to China to teach Christianity and going into interior provinces. We shall do all we can to assist missionaries, and the more missionaries we get to come to China, the greater will the republican government be pleased."

Value of New Attitude. We of the West realize the importance of freedom of thought in religious matters, and know how closely it is connected with the progress of a country. The history of the inquisition in Spain furnishes us with an example of the disastrous effects of the policy of limiting religious liberty. While China has not been as intolerant as other countries in questions of religion, yet undoubtedly Christians have suffered

certain disabilities, and it is good to think that these will now be removed. The attitude of Chinese officialdom toward Christianity in the past has not been friendly and they have made a distinction between the "people" and the "Church people." We may now expect to see this harmful division disappear.

Financial Reform. The new government promises many reforms, and we are filled with a sense of bewilderment when we contemplate all the things that must be put right. If we are not mistaken, however, one of the first matters to be taken in hand is the question of finance. A uniform and standard system of currency must be introduced, and the taxes must be levied in such a way as to bring into the government an adequate revenue. Such matters will occupy the attention of the Tsecheng Yuan[1] for many months to come. Hamilton saw the necessity for putting the financial credit of the United States on a firm basis, and Americans owe him a great debt of gratitude for the wise financial measures which he introduced. China stands sorely in need of statesmen of similar spirit and ability in her days of constitution making.

Outlying Dependencies. Another very serious problem during the time of reorganization arises in connection with her outlying dependencies—Tibet, Sinkiang, Mongolia, and Manchuria. The five colors of the new flag are explained as meaning that the five peoples are to be united firmly to-

[1] National Assembly.

gether in one republic, but the undertaking is one that bristles with difficulties. The civilization of Tibet, Sinkiang, and Mongolia is much lower than that of China proper, and it requires a great stretch of imagination to believe that the people of these territories are capable of taking part in a democratic form of government. Chinese rule has never been popular in them. At the present time, as we have already stated,[1] there is a revolt in Tibet against the Chinese resident, and Mongolia has attempted to set up an independent government.

Imperiled Situation of Manchuria. As regards Manchuria, Russia and Japan have obtained so firm a hold on it that it would appear impossible for China ever to regain full control. If lost to her, one of her richest possessions will have been taken away. It will require great wisdom to devise a way to include these vast dependencies in the new republic, and to bind them firmly to the central government.

Attitude of Western Powers. The ultimate outcome of the revolution depends not only on China herself, but also upon the attitude of Western powers. Will foreign nations intervene, or will they allow China time to work out her own destiny? The temptation to exercise control will be strong. International ethics are as yet far from measuring up to the Christian standard. The loan negotiations show only too clearly that Western financiers can hardly be called disinterested friends.

[1] See pages 46, 47.

There is altogether too much indication that there is a strong inclination to take advantage of China's weakness. Something more is sought than mere security for the loan. The desire to exploit China is still a great factor in the situation. It may sound like an exaggeration, but we are of the opinion that certain nations would prefer to see China remain weak in order that their own selfish policies may be carried out successfully.

Christian Policy of Non-Interference. We would plead as strongly as we can for a policy of non-interference. We base our plea in the first place on the high grounds of Christianity. Here are a people awakening to national aspirations and struggling to improve their conditions. They are eager to win for China a place among the progressive nations of the world. "We who are strong should help to bear the infirmities of the weak." The West should seek to help in every way and should sympathize with the endeavors of the Chinese to build up a strong and stable government. If we are guided by a self-seeking policy and take advantage of China because she is powerless to resist our demands, we shall be acting in a way that gives the lie to the religion we profess.

Danger to Be Avoided. But we may also base our appeal on grounds of expediency. We have come to one of the great turning-points in the world's history. The East and the West have come face to face, and have been brought into close contact, and the future civilization of the world de-

pends in no small degree upon the sort of relationship they will establish with one another. The career of Japan shows us the latent strength of Oriental peoples, and what it is possible for them to achieve by adopting elements of Western civilization. Asiatic nations have been inspired with new life and hope, and are eager to imitate the Island Empire. To conquer them now will be a different task from what it was formerly. If hostile relations with the East become the adopted policy of Western nations, the world may see wars more sanguinary and conflicts of larger dimensions than any that have taken place in the past. It is impossible to believe that the East will ever finally submit to be governed by the West. More and more the East will demand to be treated on terms of equality and to be admitted into the family of nations. Expediency dictates that we should enter into amicable relations with these nations and place no hindrance in the way of their natural development. If this policy is adopted, the future peace of the world may be secured. If not, a struggle too dreadful to contemplate may be the result.

Christianity Essential. The future results of the revolution depend finally upon the spread of Christianity in China. A moral and spiritual reformation are the greatest needs of the people. China must become Christian before she can develop into a great republic.

IMPORTANT QUOTATIONS

It cannot be too much considered that democracy as it now exists, if in one aspect the freest, is in another aspect the severest form of government; less than any other form does it permit the natural man to do as he likes; and a community composed of individuals who have no other ideal than doing as they like will not only refuse to be governed, but fail to produce men who are capable of governing.

—L. P. Jacks, in the *Hibbert Journal,* October, 1912.

The continued national existence of the Yellow Race may be regarded as assured. But that the empire which in the past fifty years has lost Siam, Burma, Assam, Tongking, part of Manchuria, Formosa, and Korea, which has already seen a foreign army in Peking . . . ; whose standard of civil and political perfection is summed up in the stationary idea; which, after half a century of intercourse with ministers, missionaries, and merchants, regards all these as intolerable nuisances, and one of the number with peculiar aversion; which only adopts the lessons that they have taught her when the surrender is dictated by her necessities or her fears; and which, after a twenty years' observation of the neighboring example of Japan, looks with increasing contempt upon a frailty so feeble and impetuous—that this empire is likely to falsify the whole course of its history and to wrench round the bent of its own deep-seated inclinations, simply because the shriek of the steam whistle or the roar of cannon is heard at its gates—is a hypothesis that ignores the accumulated lessons of political science and postulates a revival of the age of miracles.

—Lord Curzon, *Problems of the Far East* (written in 1896).

Young China, as at present constituted, will pass, the shadowy fabric of a restless dream. An inevitable reaction will restore the ancient ways, the vital Confucian morality, and that enduring social structure whose apex is the Dragon Throne. But Young China, at its passing, will not have been in vain. Something of the Utopia of its visions will remain, to renovate and modify that ancient structure. . . .

But, despite China's disastrous experiences of the past fifty years, and the fore-doomed failure of her present political experiments, it is difficult for any student of her history and people to doubt that the splendid qualities and instinctive common sense of the masses will assert themselves in time to avert the worst consequences of Young China's headlong iconoclasm. Despite every fresh proof of inertia in the masses and incompetence in their self-constituted leaders, we are

impelled instinctively to hope against hope that, from out of all this trouble and turmoil of new forces, the ancient weather-beaten structure will presently emerge, modified and strengthened, to adapt itself to its changing environment; that the collective intelligence of the race will perceive and understand that "all laws and institutions and appliances which count on getting from human nature, within a short time, much better results than present ones, will inevitably fail." . . .

Sir Valentine Chirol, in the *Quarterly Review,* for April, 1912, has reproduced the substance of a conversation held with Prince Ito at Tokyo in the spring of 1909, on which occasion the Japanese statesman unhesitatingly expressed his opinions concerning the destructive and disruptive tendencies of Young China, and the reasons which make it impossible to hope that, following their lead, the Chinese people can ever hope to emulate the political and material successes of Japan. . . .

"So far, also, it must be regretfully confessed that there is in China no class of the community which seems competent to take the lead in a great national movement. The official class, in spite of some brilliant exceptions, is as a whole notoriously incompetent and corrupt. The merchants may be taken as the nearest equivalent to a middle class in China, and in business they have acquired a considerable reputation for honesty and intelligence, but they have always held aloof from public affairs, which, with the Chinese talent for specialization, they regard as entirely outside their own sphere of activity. The great mass of the population is probably even more inert in China than in most Oriental countries. It is thrifty and extremely industrious, and has been accustomed for so many centuries to be treated by its rulers as the 'stupid people' that it may be held now almost to justify its nickname by its supreme indifference to everything beyond its own narrow horizon of narrow toil. The young students who have returned from abroad form a very vocal and not unimportant body of agitators, many of whom are animated with excellent intentions, but they have hardly any roots in the country, and they can hardly be said to form a class capable of directing and controlling any practical course of action. As for the Chinese army, it would seem extremely improbable that in such a country as China. so completely bereft of all military traditions, an army could be organized that would possess both the efficiency and the discipline required by such an emergency." . . .

—J. O. P. Bland, *Recent Events and Present Policies in China.*

When a year or so ago the surprising intelligence began to be bruited abroad that there was to be a "republic" in China, it is probable that there were many warm friends of China, who, like the writer of these lines, felt and said that the notion that China in its present state of evolution could become a republic was "the quintessential essence of bottled moonshine." There is still substantial truth in this view, and will continue to be for an indefinite period. But in the light of the events of the past twelve months it needs modification of statement by the qualifying clause that, although the Chinese cannot possibly have a "republic" at present, they may have something which they *call* a republic, and which may ultimately develop into such. The intermediate stages must be those of an *oligarchy* under republican forms and titles.

The pressure of a common danger has welded the Chinese into a theoretical unity never before known. The new phrase, "Four hundred millions of our brothers"—while, as yet, only a phrase—has within it the promise and potency of united action such as China has never experienced. Once gained, this cannot be lost, for the causes of its evolution are deep-seated and permanent. China is now feeling the mighty inspiration of a great hope.

The Chinese have accepted the conception of China for the Chinese, and as never before are suspicious of each and every foreign design. Many manifestations of this feeling are childish, while others are dangerous to China's best welfare, but they show—as nothing has ever before done—the new national alinement. It is a great asset to young China to have before them the example of a man like Dr. Sun Yat-sen, who has persistently and unselfishly given himself to the deliverance of his country, and who, having received the highest honors, resolutely declined to keep them. Can any other republic afford an example like this? Dr. Sun's visits to Peking and to the leading northern cities have brought the northern and the southern parts of China into new and harmonious relations. Whatever may be the surprises of the future, there is in this land a new *spirit*.

There is a new respect for personality as such, a conception for which we have until recently had no word, nor need for any word.

The potential liberation of the women of China is one of the greatest facts in contemporary history, the import of which is beyond human estimation. It means radical changes, far-reaching and permanent.

—Dr. A. H. Smith, *Chinese Recorder*, January, 1913.

We shall fail to grasp the fundamentals of the situation in China if we suppose that the triumph of the revolutionary cause was a triumph of ideals. So far as leadership is concerned, it was that. Those responsible for the outbreak—Sun Yat-sen, Li Yuan-hung, and their comrades—were consistent advocates of progress and reformation, and the leaders of government to-day are convinced believers in the need of reform. But the rank and file were with them, and were as tow to their fire, from merely negative causes. They were oppressed and afflicted under the Manchu rule, the soldiers were unpaid, the people were overtaxed and underfed and were ready for any enterprise which promised relief from present and persistent ill. . . . So, too, the common people —farmers, artisans, and small shopkeepers—with the illegal exactions of the tax-farming officials ever in mind, had for a brief season the dream that the republic was a happy world in which government was carried on without revenue raised by taxation. The result was that for a while the taxes did not come in, and the new order of things in Peking was brought almost to a standstill through lack of the all-needful cash. . . .

—Rev. Nelson Bitton, *The East and the West,* October, 1912.

I landed at Hongkong, and after a short stay there went to Canton. . . . Having a good opportunity there to ask what is for me a fundamental question with regard to any people, I asked the then governor-general, himself a soldier by profession, and recently in command of a division of the republican army, "Will the Chinese coolie make a good soldier, brave, obedient, and patriotic?" . . . The governor-general reflected for a time, and then made the following answer: "The Chinese coolie will fight well, provided he knows what he is fighting for, and that thing interests him." . . .

Think how little the Manchu empire, which has been governing China for centuries, left to the republic! No elements of a strong government were transmitted from the empire to the new government; no army, no navy, no school system, no national system of taxation, no courts or police of national equality. Indeed, the Manchu empire transmitted to the republic no government organization whatever. It was not a real government in a modern sense. It has not been for centuries. If the republic, or the revolutionary movement, had done nothing else except to rid China of the Manchus, it would have fully justified its coming into existence. . . .

I have never seen anywhere better evidences of a widespread and intense sentiment of patriotism than I saw in China. . . .

What ground is there for supposing, or imagining, that a republican form of government can be set up in China and be made stable? To my thinking, there is in the quality of the Chinese people as a whole strong ground for holding that hope. The Chinese people have come through every possible struggle with adverse nature, and every possible suffering from despotic government; they have come through recurrent floods, droughts, and famines; they have been subject without defense not only to the sweeping pestilences like smallpox, cholera, and the plague, but to all the ordinary contagious diseases, to tuberculosis, and to all the fevers. Yet here they are by unknown hundreds of millions, tough, industrious, frugal, honest, and fecund. . . .

—President Charles W. Eliot, *Journal of Race Development,* January, 1913.

The Canton artillery sang a rugged song of Liberty. It is worth quoting, not only because it has poetical merit, but because it shows the spirit that was and is working in the souls of men:

"Freedom will work on this earth,
Great as a giant rising to the skies,
Come, Liberty, because of the black hell of our slavery,
Come enlighten us with a ray of thy sun.
Behold the woes of our fatherland.
Other men are becoming all kings in equality.
Can we forget what our people are suffering?
China, the widest and oldest, is now as an immense desert.
We are working to open a new age in China;
All real men are calling for a new heaven and a new earth.
May the soul of the people now rise as high as Kwangtung's highest peak;
Spirit of Freedom, lead, protect us."

—John Stuart Thomson, *Journal of Race Development,* January, 1913.

As they appear to the writer, there is, on the one hand, a strong body of conservatives to whom the new order of things is *anathema* from beginning to end. On the other hand, are the farmers and laborers, who make up some eighty per cent. of the population, and for whom the struggle for existence is enough. A good harvest or food enough to eat, with security in which the fruits of their laborious toil can be enjoyed, suffices. The former, the conservatives, are certainly to be reckoned with; but the latter, the great mass of the populace, have always been followers rather than leaders, and

there is no reason to suppose they will not continue to follow the leadership of whatever party is in power. We have left, then, as the real leaders of to-day: 1. the new *literati;* that is, graduates from foreign universities and mission or government colleges, and the whole student body, male and female, to whom the scholars in the secondary schools may be added; 2. the majority of the mercantile class, including shopkeepers and their numerous assistants; and 3. a considerable part of the army and navy. Most of those who make up this minority are enthusiasts and are committed body and soul to the new order. More than this, they are carrying with them the children also, and these are the makers of the next generation. Readers and thinkers, editors and authors, students and scholars, merchants and men of affairs, stand in the front rank, whilst behind them are the passion and ambition of the youth of China.

—Rev. G. H. Bondfield, *Chinese Recorder,* January, 1913.

Our Ningpo correspondent writes:

"The republican anniversary has been celebrated with much enthusiasm here. The principal thoroughfares of the city presented an appearance of gaiety probably never before equaled, and in many places of beautiful effect. In the evening, lantern processions, representative of the commercial guilds and principal schools, paraded the streets.

"One has to go but a short distance into the country, however, to find how little the rural population has as yet been affected by the momentous change. The overwhelming majority have not yet discarded the cue, and there is little expression of enthusiasm for the new régime. The prolonged stagnation in trade has been felt far and wide, and has called forth many repinings. Rumors are continually recurrent of imperialist risings in distant places. The country folk are evidently slow to believe that the Manchu rule is really at an end.

"Happily, good crops have done much to mitigate discontent, and fairly general good order prevails throughout the district."

—News item from the *North China Herald,* October 19, 1912.

The great question now is, "Will the republic succeed?" The answer is that it ought to succeed, if the conflicting interests of the Japanese, European, and American governments and commercial bodies can refrain from creating complications and difficulties. It must be remembered that the disappearance of a ruling house in China is very far from being the

same thing as in Europe—as, for instance, what happened at the French Revolution, or what would happen in a highly centralized and minutely organized country like Germany, if the Hohenzollerns, Wittelsbachs, etc., were suddenly replaced by a set of socialist-republican governments in the various federal states. Chinese dynasties, and particularly the Manchu dynasty, have practically done nothing but maintain order and collect money. The virtue of the Manchus has lain in the maximum of order with the minimum of imperial rapacity. Cities, municipalities, villages, all aggregations in China, govern themselves; trade governs itself; shipping governs itself; families and communities govern themselves. The money taken from the people is in no way spent upon the people. Thus, even in the heyday of Manchu rule, if every mandarin in the Empire had been suddenly and simultaneously smitten with paralysis, no great harm would have been done to the general activities of popular life, so long as there were no breaches of the public peace. Anarchy, in its best and freest sense of "no government," exists throughout China; the official body, from the emperor down to the police satellite, might have been raised into space like a canopy or a curtain from the theater of popular life without in any way checking the active course of the stage performance. In fact, the suspension of "government" is often an unmixed good in China; for so much the more money remains in circulation unsqueezed from the people; so much the more is trade stimulated through being unhampered by obstructions and exactions; and so much the less do the unpaid police and soldiery batten on the industrious people.

—Prof. E. H. Parker, *World's Chinese Students' Journal,* November, 1912.

The people are looking for great changes along all lines—a new government of the people, for the people, and by the people—universal franchise, just laws, equal taxation, liberty of speech and liberty of conscience—all those precious concomitants of free, popular government that are so highly prized by the free peoples of the favored nations of the West. In short, the people are looking for a new heaven and a new earth. That they will not get all that they have hoped for goes without saying, human nature being what it is. Whether or not the failure to get all that the leaders have promised to the people will cause widespread discontent and reaction against the government may well cause deep concern. But, on the whole, the outlook along this line is more of a hopeful character than otherwise. The Chinese are a patient, peace-

loving people. They have a wonderful genius for organization. They are noted for their ability to affect a compromise between conflicting interests, and to reach a settlement of a given situation to the general satisfaction of all parties. They will, I firmly believe, reach a fairly reasonable and satisfactory solution of their problems in due course of time. . . .

—Rev. A. P. Parker, D.D., *China Mission Year Book,* 1912.

Washington, D. C., March 19, 1913.

The following statement was issued from the White House to-day:

We are informed that at the request of the last administration a certain group of American bankers undertook to participate in the loan now desired by the government of China (approximately $125,000,000). Our government wished American bankers to participate along with the bankers of other nations, because it desired that the good-will of the United States toward China should be exhibited in this practical way, that American capital should have access to that great country, and that the United States should be in a position to share with the other powers any political responsibilities that might be associated with the development of the foreign relations of China in connection with her industrial and commercial enterprises. The present administration has been asked by this group of bankers whether it would also request them to participate in the loan. The representatives of the bankers through whom the administration was approached declared that they would continue to seek their share of the loan under the proposed agreements only if expressly requested to do so by the government. The administration has declined to make such a request, because it did not approve the conditions of the loan or the implications of responsibility on its own part which it was plainly told would be involved in the request.

The conditions of the loan seem to us to touch very nearly the administrative independence of China itself; and this administration does not feel that it ought, even by implication, to be a party to those conditions. The responsibility on its part which would be implied in requesting the bankers to undertake the loan might conceivably go the length in some unhappy contingency of forcible interference in the financial, and even the political, affairs of that great Oriental state, just now awakening to a consciousness of its power and of its obligations to its people. The conditions include not only the pledging of particular taxes, some of them antiquated and burdensome, to secure the loan, but also the administration of those taxes by foreign agents. The responsibility on the part

of our government implied in the encouragement of a loan thus secured and administered is plain enough and is obnoxious to the principles upon which the government of our people rests.

The government of the United States is not only willing, but earnestly desirous, of aiding the great Chinese people in every way that is consistent with their untrammeled development and its own immemorial principles. The awakening of the people of China to a consciousness of their possibilities under free government is the most significant, if not the most momentous, event of our generation. With this movement and aspiration the American people are in profound sympathy. They certainly wish to participate, and participate very generously, in opening to the Chinese and to the use of the world the almost untouched and perhaps unrivaled resources of China.

INDUSTRIAL AND COMMERCIAL DEVELOPMENTS

CHAPTER III

INDUSTRIAL AND COMMERCIAL DEVELOPMENTS

The triumph of the industrial arts will advance the cause of civilization more rapidly than its warmest advocate could have hoped and contribute to the permanent prosperity and strength of the country more than the most splendid victories of successful war.

—BABBAGE

Material Progress a Standard. In a superficial way a country's progress in civilization is measured by her material wealth and by those things which facilitate its production. Accordingly the introduction of railways and activity in their extension are regarded as indicative of an advance in civilization. In the recent development of China nothing is more remarkable than the story of railroad building. Thirty-five years ago there was not a mile of railway in the whole country. To-day there are about six thousand.

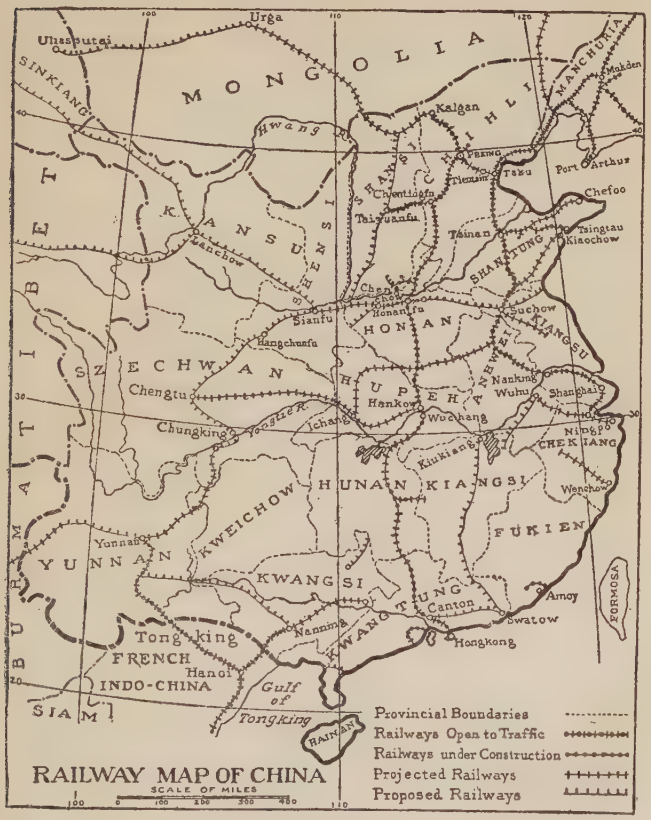
First Railway in China. The first attempt at construction was made in 1875, when a few foreign merchants in Shanghai put their heads together and determined to see what could be done on

modest lines. They bought up land for a road between Shanghai and Woosung at the mouth of the Whang-poo River, a distance of about twelve miles, and the line was formally opened at the end of May, 1876. The Chinese authorities were much opposed to the innovation and claimed that they had been grossly deceived. Their contention was that permission had only been granted for the construction of "a road," and that all along they had understood it was to be "a horse road," and not "an iron road." After considerable friction and heated controversy, the foreign merchants were finally obliged to sell the road to the Chinese government. The rails were then torn up and shipped off with the rolling stock to Formosa. "Where the Shanghai railway station had stood there was built, as a peace offering, a temple to the Queen of Heaven." Thus ended the first chapter of railway building in China. The objection of the Chinese was almost entirely based on superstition. The introduction of the railway would disturb the *feng shui*[1] and this would undoubtedly lead to some dire calamity.

Kaiping Railway. The second attempt proved more successful. It was in connection with the Kaiping Coal Mining Company at Tongshan in the Province of Chihli. These mines were twenty-nine miles distant from the nearest seaport, and the con-

[1] Genii that control winds and waters, especially subterranean waters, according to superstitious Chinese views that have prevailed.

veyance of the coal was attended with many difficulties. In 1880 a small tramway of seven miles



was built connecting the mines with a canal leading to the sea. At first wire traction was used, but in

1881 a locomotive, locally constructed, called "the Rocket of China" was actually running on the line. At the close of the war between China and France, progress was in the air, and the prejudice against railways began to weaken. Out of the Kaiping Tramway grew the Kaiping Railway. The road was extended from Tongshan to Tientsin, and by the end of 1887 two trains a day were running between these places.

Growth of Railways. Such was the beginning of the construction of railways in China, and it has been dwelt upon at some length, because the story of beginnings is always full of interest. From that time the development has been rapid and, except for a few checks now and again, continuous. The estimated mileage of Chinese railways (including those in Manchuria) open to traffic was, in 1908, 3,000 miles; in 1909, 4,500 miles; and in 1912, 5,886 miles.

The Five Systems. For the sake of convenience we may divide the present and prospective railways of China into five systems. The first or Northern System includes the line extending from Peking toward Mongolia on the northwest, and through Manchuria to the northeast. The second or Central System embraces the country lying between the Peiho River on the north and the Yangtze on the south. The third is made up of the railways in the Yangtze Valley itself. The fourth or Southern System includes the lines centering about Canton, Hongkong, and the tributary branches in Kwangsi.

The fifth or Southwestern System includes the railways in the provinces bordering on Burma, India, and French Indo-China.[1]

Effects of Railways. One can readily understand what a tremendous change railways will produce in China. One of the greatest hindrances to progress undoubtedly is the poverty of the masses. In the densely populated districts the vast majority are very close to the border-line of starvation. When the usual crops fail and famine occurs, they die by the thousands. It must always be remembered that agriculture is the main occupation of the people, and that they support themselves entirely from what they raise from the soil. Railroads will open up mines and render the development of manufacturing industries possible. It will in time bring about a great change in the occupations of the people.

Purpose of Sun Yat-sen. The Chinese are eager for the development of railways because they have become convinced that it means the creation of greater wealth in which all hope to have a share. Economic factors always play a large part in the development of a country. Dr. Sun Yat-sen is so convinced of the necessity of railway building that he is now devoting his energy to the organization of the Central Railway Company of China. He hopes to be able to borrow large amounts of capital from Europe and America, and to cover China with

[1] For more complete details relating to these five systems, see Appendix I, p. 295.

a network of railways in an incredibly short space of time.

Steps toward Unification. Among other effects will be the greater unification of the people by breaking down barriers of separation, and making intercourse easier. In the United States the people of the East, the West, the North, and the South have local peculiarities, and we can tell where a man comes from by his accent. This gives us, however, only a slight idea of the wide chasm between the people of the various sections of China. In many ways their characteristics are different, and there is so much variation in the languages which they speak that they cannot understand one another. The people of Shanghai laugh at the people of Foochow and say they talk a bird language. At St. John's University in Shanghai the student body is drawn from a wide area. It is absolutely impossible for those from the South to understand the language of those from Central China, and when they converse they fall back on their knowledge of English. In course of time railways will have a great influence in leading to the adoption of one language throughout the whole country. Instead of dialects and variations of dialects incomprehensible except to the people of the districts where they are spoken, there will be developed a form of Mandarin, which will serve the purpose of a common tongue, and which will be understood by all.

Progressive Benefits. The provincial and clan-

nish spirit are due in no small extent to the lack of intercommunication. Railways will lead to the building of roads, and, after roads, there will come cheap motor conveyance, and China more and more will be knit together until she becomes a united nation instead of a loose confederation of provinces. Again railways will enable the government in time of famine to rush the surplus in one province to feed the starving in another, and thus there will be a mitigation of the suffering which takes place at such a time.

Great Aid to Evangelization. We know that one of the great means by which the gospel was carried rapidly throughout the length and breadth of the Roman Empire was the wonderful system of well-built roads, many of which survive even to the present day. With the development of the railway system in China, the great difficulties of travel will disappear, and the ambassadors of Christ will be able to penetrate into regions hitherto largely inaccessible. Many examples might be cited of what has already been accomplished in this way. For instance, the journey from Shanghai to Wusieh, a distance of a little over a hundred miles by canal, formerly took three days, and now can be accomplished in as many hours. The English missionaries working in Szechwan spend more time in traveling from Shanghai to their station than they do on the voyage from England to China. They must encounter the danger of shipwreck in the rapids of the upper Yangtze, and are in perils by land and

perils by water. When the railway is completed, the journey will take less than a week.

Opposition to Railways. Railroads have not made their way into China without causing serious disturbances. The ignorance and superstition of the people have not been the only obstacles, but the securing of concessions for building the roads by foreign syndicates has caused much friction, and has stirred up an antiforeign spirit. Although the lines constructed by foreign capital are redeemable by Chinese after a definite period of time, yet there has been considerable doubt as to whether they would be delivered up when the time arrived. This has led to a determined effort to buy back concessions already granted, to resist further foreign loans, and to build the railroads of China with native capital. The former government, however, realizing the difficulty of raising sufficient capital in China for the speedy construction of the lines, favored the policy of raising foreign loans, and pursued this course in spite of its unpopularity with the people.

Attempt to Bring the Railways under Government Control. As we have already stated in the first chapter, just before the revolution, the government undertook to bring all the main trunk lines under national control. This scheme was proposed by Sheng Kung-pao and he was entrusted with the task of carrying it out. It was impossible to convince the people of China that the policy of the nationalization of railways had much in its favor,

TRAIN ON SHANGHAI-HANGCHOW RAILWAY
SOOCHOW STATION, SHANGHAI-NANKING RAILWAY

for they suspected the government of a desire to gain control for their own selfish purposes. They preferred to have the matter in the hands of each province. The attempt to force the people to submit to the wishes of the throne was one of the causes leading up to the revolution. When too late, the Manchu government realized its mistake, and rescinded the measure. In order to appease the angry multitude, Sheng Kung-pao was made a scapegoat and cashiered. So bitterly was he hated that he was forced to flee for safety to Japan.

Cotton Mills. In the past quarter of a century there has been a marked and steady development of new industries. The cotton mill for making yarn was the first to make its appearance, and it was found that Chinese cotton, although of very short staple, yet when mixed with other cotton, answered the purpose admirably. China is a great cotton growing country, and the acreage under cultivation increases every year. We can readily understand this when we bear in mind that the clothes of the people are for the most part made out of cotton cloth. Only the rich can afford to wear silk, and it is no exaggeration to call China the land of the blue cotton gown. It has been estimated that the annual consumption of cotton cloth is worth about $1,000,000,000, and of this large quantity four fifths is produced by the Chinese themselves and manufactured by crude machinery. The cloth made by the native loom is so much stronger than that made by machinery that it is

preferred by the peasants, and it will be a long time before the foreign commodity will take the place of the native article. In China itself but little cloth is manufactured, and the mills for the most part make the yarn which is converted into cloth on the native looms.

Operation and Wages. There are at the present time some twelve mills, the principal ones being in Shanghai and Wuchang. The largest one, situated in Shanghai, has 65,000 spindles, employs 6,000 hands—1,000 men, 4,500 women, and 500 children ranging from twelve to thirteen years of age. The average wage is 30 cents Mexican[1] per day for men, 27 cents Mexican for women, and 12 cents Mexican for children. The labor in this mill is entirely Chinese with the exception of the superintendent of the mill and the superintendent of boilers, who are Englishmen. Six hundred looms are operated, having an output of 1,200 pieces daily of plain, unbleached sheeting which sells for $4.50 per piece of forty yards, weighing fourteen pounds.

Silk Filatures. China has always been famous for its silk, and one of the features of the landscape in Central China is the grove of stunted mulberry trees raised for the purpose of obtaining the leaves upon which the silkworm feeds. Formerly the whole process of making silk from beginning to end was by hand, but recently silk filatures have been erected for the purpose of spinning the silk thread by means of machinery, and employment is

[1] A Mexican cent is worth about half a cent gold.

given in them to a vast number of women and young girls who attend the bobbins. There are at least forty-eight filatures in operation at the present time, and, as the prospect of the silk business is very bright, we may expect to see rapid advances in this industry.

Machinery Introduced. The Chinese have come to see the advantage of machinery, and it is being employed for the manufacture of glass, soap, paper, and other articles. Flour mills have been erected, and even a factory for making woolen goods.

Consequences of Introduction of Machinery. The introduction of foreign machinery into China has come, and it is natural to speculate upon the consequences. Owing to the fact that labor is so cheap its application to many industries will probably be more gradual than it was in the West, and hence it will not produce such sudden economic disturbances. In farming, for instance, there is little likelihood for a long time to come that the machine will replace the man. This is due not only to the cheapness of labor, but to the fact that in China we have the system of peasant ownership, each family owning a few acres of land.

Harmful and Helpful Phases. Machinery brings a new element into the social system, and until factory laws have come into operation it will produce serious evils. In the first place the health of the women and girls, accustomed to an outdoor life in the sunshine, will be injuriously affected by the close confinement in artificially heated and

densely thronged factories. Child labor, which has caused in the past so much harm in the West, will produce like physical and mental deterioration in the East. At the present time twelve hours labor a day is frequently demanded of these children, and often there is no Sunday holiday. The freer intercourse of the sexes, so alien to Chinese social customs, is bound at first to give rise to much immorality. Machinery will be by no means an unmitigated blessing to China. There is, of course, a brighter side to the picture. It means a greater production and a wider distribution of wealth, and will eventually lead to an elevation in the standard of living. All this, of course, has far-reaching effects in the advance of civilization.

China as a World Competitor. To the world at large, China supplied with machinery—a great manufacturing country—is an interesting problem. Owing to the density of her population, the cheapness of her labor, the diligence, sobriety, and cleverness of her people, and the low standard of living, she will become an important competitor and one that cannot be overlooked. The markets of the world are open to her and she may become the source of supply for many manufactured commodities.

Effects Probably Delayed. Some have referred to the coming industrial competition as the real Yellow Peril. The fear is perhaps somewhat exaggerated. As has been well said: "It is not likely that the march of industrialism in China will

be so rapid and triumphant as many have anticipated. Jealousy of the foreigner, dearth of capital, ignorant labor, official squeeze, graft, nepotism, lack of exports and inefficient management will long delay the harnessing of the cheap labor of China to the machine. Not we, nor our children, but our grandchildren will need to lie awake nights. It is along in the latter half of this century that the Yellow man's economic competition will begin to mold with giant hands the politics of the planet."[1] When, however, we reflect on the momentum with which China is now moving, we may well believe that the day of her becoming an important factor in the industrialism of the world is not quite so far off as the writer we have quoted imagines.

Christian Leaven Essential. We are well aware of the evils of our own industrial system. It is only because we are influenced to a certain extent by the Spirit of Christ in our legislation and in our competition that these evils are moderated. We are forced to ask the question, How will it be with China if the leavening influence of Christianity is left out? If we give China only the materialistic side of our civilization, will not the last state be worse than the first?

Must Have New Ethical Basis. We heard some Chinese merchants a short time ago bemoaning the fact that the type of trader produced in China by the new conditions created by modern industry was

[1] E. A. Ross, *The Changing Chinese*, 136, 137.

so inferior to that of days gone by. The Chinese have been proud of their high reputation for commercial integrity, but they stand in danger of losing it. The old ethical ideals are losing their force, and nothing is taking their place. One has always felt grieved at the lack of the finer feelings of sympathy and pity among the masses of the people, and their callousness in regard to the value of human life. If we imagine the new age of industrialism coming into China among a people who have not developed a great regard for others and at a time when the moral ideals are being undermined by skepticism and materialism, we can realize the danger of the situation. Only the ideals of the Christian religion can quicken the consciences of the people and promote honesty, justice, and sympathy among them. It may sound startling, but we believe that the new industrialism will be a curse to China unless the religion of Christ comes with it. We may go even further: it will be a menace to the world. If China adopts low standards in her commercial and industrial life and becomes one of the greatest competitors for trade, she may drag the rest of the world down with her. The world is becoming one, all barriers are being leveled. If the West does not influence the East by her spiritual life, the East may demoralize the West. The cold blast of materialism may chill the spiritual and moral atmosphere of the whole world.

Development of Mines. In recent years there has been increased activity in the development of

mines. The principal coal supplies in North China are derived from: 1. The Kaiping district; 2. The neighborhood of Mukden; 3. The Shansi and Honan districts; 4. Shantung. The Shansi and Honan coal measures are of vast extent. The coal is principally anthracite, but bituminous is found in many places, and all that is needed to make these mines wonderfully productive is the further extension of railways and means of communication. Hitherto the state of Pennsylvania has been given as leading the world with its 20,000 square miles of coal lands. Richthofen after careful investigations carried on through North China states that the Province of Shansi will take the palm from Pennsylvania.[1] The principal anthracite mines now operated belong to the Shansi Company, a purely Chinese concern, and to the Peking Syndicate Limited, a British corporation. Coal is found in many other places in China. Indeed there is some in almost every province, and Hunan and Kiangsi especially have very extensive deposits.

Hindrances to Opening of Mines. China is only held back from becoming one of the greatest coal producing countries in the world by lack of capital and her unwillingness to secure the capital by foreign loans. The government has yielded to pressure and granted many valuable mining concessions to foreign companies, but this policy has always been unpopular among the people. In the

[1] Later investigations indicate that this estimate may be exaggerated. But in any event the deposits are immense.

new China more wholesome views will be entertained in regard to the wisdom of development of China's resources by making use of foreign capital, and we may expect to see the adoption of a saner policy. The people of Shansi actually paid the Peking Syndicate two and a quarter million of dollars to relinquish an undeveloped concession.

Government Monopoly. The former government also committed the mistake of making the right of mining a government monopoly, and has repeatedly prevented private capital from being used in this way. The monopoly, however, was not to be employed for the advantage of the people, but merely for the increase of the wealth of the rulers. Thus the incalculable and almost inexhaustible treasures have been left locked up in the earth, and China has continued to be poor.

"Terrestrial Astrology." Another reason in the past for the neglect of mining has been the hoary superstition to which we have already referred—the feng-shui—which has been somewhat aptly called "terrestrial astrology." The dragon and tortoise lying beneath the hills have had to be taken into consideration. Even when left alone they are not always well disposed, but when disturbed they may manifest their anger through earthquakes and other calamities. "The Chinese have found their minerals, foreigners have discovered theirs. The former trusted to accident, the latter to science." With the spread of knowledge these difficulties and obstacles will disappear, and the one crux will be

the matter of capital. When there is an honest administration in the government, native capital will be forthcoming. Loans will be regarded in the right light, and the Chinese will perceive that the money borrowed can easily be repaid as soon as the mines produce a regular output.

Mineral Wealth of China. Much might be said about the other mineral wealth of China. It has by no means as yet been thoroughly explored, but the results of the investigations thus far conducted show without doubt that China is one of the richest countries on the face of the globe in mineral resources. There is an abundance of iron, and it is found in close proximity to the coal needed for its smelting. Copper, which has always been a government monopoly, is already mined on a large scale in the Province of Yunnan.

Manufacture of Iron and Steel. China has begun to use her own iron in the manufacture of steel rails, and at the outbreak of the revolution the Hanyang Iron Works, situated on the Yangtze near Hankow and Wuchang, was busily employed in this way. These works are supplied with the best modern machinery and employ over 5,000 hands. Fortunately during the fighting about Hankow, although in the danger zone, they were not injured to any great extent, and now the valuable plant is again in full operation.

Importation to United States. Only a few years ago China imported all her steel and iron from foreign countries, now she is able to export pig

iron and lay it down on the western coast of the United States at so low a price that she is able to undersell the American product. The Hanyang Iron Works contracted a short time ago with an American syndicate to furnish annually for fifteen years from 36,000 to 72,000 tons of pig iron, to a steel plant building at Irondale on Puget Sound.

Arsenals. China has been quick in learning another lesson from the West, very different from the peaceful industries to which we have referred. She has been busily arming herself, and has established arsenals for the manufacture of the implements of war. The largest ones are at Tientsin, Shanghai, Nanking, Wuchang, Chengtu, and Canton, and there are smaller establishments at other centers. At some of the arsenals, heavy guns, rifles, and ammunition, including smokeless powder, are manufactured in large quantities. Dockyards have been constructed in Shanghai, Foochow, and Tientsin, at which small steamers and cruisers have been built.

Growth of Militarism. It has often been remarked that the Chinese are not a warlike people, and they have been held up as an example in this respect. The former absence of the military spirit may be attributed to the teaching of Confucius, the ascendancy of the literati, and the general contempt with which soldiers were regarded. There is a proverb that "good men are not made into soldiers, nor good iron into nails." In view of recent events, the statement calls for some modifica-

INTERIOR HANYANG IRON AND STEEL WORKS
HILL SIXTY-FIVE PER CENT. IRON ORE
Only sixteen miles from steel works

tion. Associated with the new national consciousness there has been an ebullition of the spirit of militarism. This is perfectly natural, for we can well understand China's desire to defend her territory and to resist further spoliation. In the past she has made a poor show in warfare because so badly officered. General Gordon's remark is worthy of remembrance: "Given proper leadership, there are no better soldiers in the world than the Chinese." During the recent revolution some splendid fighting was done by the volunteers as well as by the soldiers of the regular army.

Constitutes a Danger. This spirit of militarism is a danger, and it will be sad for future civilization if by any chance it should increase to such an extent as to constitute a menace to the peace of the world. Napoleon's warning in regard to stirring the sleeping giant is still to be heeded. If China learns only the art of modern warfare from the West, we are sowing the wind and will surely reap the whirlwind.

The Telegraph System. The rapid development of the telegraph system has been very remarkable. The inauguration dates from December 24, 1881, when the land line between Shanghai and Tientsin —a distance of about 1,000 statute miles—was opened. In the beginning a great many obstacles had to be overcome on account of native prejudice, and in order to make it popular with the Chinese public, the administration allowed every one to telegraph gratis for a month. Even now when the

ignorant countrymen hear the singing of the wires from the vibration caused by the wind they fancy it is the noise of the messages in transmission.

Middle Period. From 1881 on, new lines were constructed, linking up different centers of the country. Up to 1884 Peking, with her old conservative dignity stood outside of the net which was gradually being woven, and all telegrams from the capital were sent down to Tientsin by special courier. When, however, the war broke out with France, she yielded to necessity, and a telegraph station was opened within the walls of the city.

Present Status. In 1910 there were 28,124 miles of aerial lines and 50,000 miles of aerial wires, with 1,001 miles of submarine cables and 102 miles of underground cables. Now the most distant confines of the country are in immediate communication with one another. One can readily understand something of the significance of this change, when he remembers that in former days rebellions might break out in some distant corner of the empire, and not be heard of at the capital until many weeks had passed.

Postal System. Very commendable progress has been made in the development of the postal system. The Chinese have always been a nation of letter writers, and for the transmission of epistolary correspondence they established a very efficient system of couriers as long as three thousand years ago. Upon the waterways and canals a fleet of swift boats, rowed by the feet, plied to and fro

carrying the mail. Postal *hongs* were opened in every city, town, and village which undertook to convey letters and small packages by the quickest route at the lowest possible cost. They were entirely the result of private enterprise, and were a good example of the organizing ability of the Chinese. In 1896 the imperial post was established as a department of the maritime customs. In a period of four years the increase in the amount of mail handled was extraordinary as is shown by the following statistics: Agencies in 1906, 1,574; in 1910, 4,572. Articles dealt with in 1906, 113,000,000; in 1910, 355,000,000. The private post-offices have very largely been put out of business, and the new service is furnishing a revenue to the government. Probably in a short time China will become a member of the Postal Union.

Foreign Trade.[1] The Foreign Trade of China has steadily increased since the beginning of communication with the Western world. Imports generally were valued in 1867 at $112,083,082, and in 1905 at $325,265,827. Exported goods were valued in 1867 at $93,598,069, and in 1905 at $165,788,665—a much smaller development than is shown in the case of imports. Although on the surface it appears as if the balance of trade were greatly against China and as if she must be drained of her precious metals, yet a careful study of the situation made by Mr. H. B. Morse, formerly Commissioner of Cus-

[1] H. B. Morse, *The Trade and Administration of the Chinese Empire.*

toms and Statistical Secretary, shows that there are many other sources by which money flows into China, which constitute invisible assets. Among them he calls attention to the large sum remitted annually to China from Chinese laborers in foreign countries and to the annual income from missions said to be $10,000,000 per annum. As the result of his calculations, he shows that China's liabilities and assets just about balance one another.

Nanking Exposition. In concluding this chapter we cannot give a better idea of the industrial transformation now in progress than by referring to the National Exposition held at Nanking in the fall of 1910. It was China's first attempt in this line, and although compared with the great world fairs with which we of the West are familiar, much seemed primitive and on a small scale, yet taking everything into consideration, it was a wonderful exhibition of progress, and to the visitor could not fail to be full of significance. The large grounds were well laid out, and the grouping of the buildings was picturesque. At night there was the usual scene of fairyland, the white buildings being illuminated by many-colored electric lamps. As one passed from the streets of the city into the borders of the exposition, it was like stepping out of the fifteenth into the twentieth century.

Range of Display. Altogether there were thirty-eight buildings, fourteen of which represented as many provinces and contained exhibits of their chief productions. One saw gathered together for

the first time what was representative of the whole of China, specimens of the old arts and industries alongside of what was new and recently developed. There were buildings devoted to Education, Liberal Arts, Agriculture, Fine Arts, Arms and Ammunition, Machinery, and Transportation. Perhaps one of the most interesting was that containing educational exhibits, for it was a striking object-lesson of what had been accomplished in a short time in the transformation of the old educational system.

Impression of Startling Change. A miniature train ran round the grounds on narrow-gage rails much as if China had always been accustomed to this mode of travel. The holding of the exhibition was a sign of growing unity and increasing coherence in the country, and showed the breaking down of barriers of separation. As one walked about from building to building, he was overpowered by a sense of coming change, and felt as if great latent forces were at work, bound to produce startling manifestations in the near future.

Real Problem of Progress. The development in industry and commerce is all a part of the modernizing of China. She has been influenced by the spirit of the age, and moves forward on the path of material progress. Her greatest danger is lest she forgets that "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

IMPORTANT QUOTATIONS

China is now and for forty centuries has been an agricultural nation. Much of her mountainous surface, naturally ill-adapted to cultivation, has been transformed by a stupendous amount of human labor into food-producing, fertile fields. To the minerals hoarded in these mountains she has paid little attention, never dreaming of the vast potential wealth locked far beneath her soils, awaiting but the magic touch of modern industry to release it. To her present agricultural industries these resources of coal and metals, once developed, will supply new raw materials and mechanical power, which ultimately will make possible, in the hands of her enormous population, the development of a manufacturing industry of almost inconceivable magnitude, and will lay the foundation of a world-wide commerce.

—*Annals of the American Academy of Political and Social Science,* January, 1912.

On the Hankow-Peking Railway in 1904.

From places many hundreds of miles away cargo by the thousand ton is pouring in, the native merchants seizing only too eagerly the opportunity now being offered to them for conveying their goods to the great markets with a rapidity which has never before been possible. And this is but one little corner of Honan, which, with the exception of one or two other provinces, probably possesses the richest soil in China. . . .

Right up to the end of the rails there were ample signs that the Chinese are showing their appreciation of this new means of communication; for at every station near a town of importance native inns are going up, and godowns and sheds are being constructed in great numbers, thus making a new semi-foreign settlement flanked by railway embankments. Even on the construction trains crowds of Chinese manage to find places, and it is amply clear that the dividend-earning capacity of this line would turn European railway companies green with envy. Everything points to the fact that it is communication, and communication alone, which is needed to bring about great developments in the interior of China; and once taxation of goods in transit—the detested likin—is removed, an expansion will take place of a phenomenal nature.

—B. L. Putnam Weale, *Reshaping of the Far East,* Vol. I.

Side by side with the new education is the new industry. In nations where industrial efficiency and, in consequence, the

standard of living have been low, and the resulting poverty, suffering, and, in many cases, death pathetically prevalent, a new industrial order is appearing. Along Western lines, often under Western leadership, the factory system is entering; and the teeming millions of Asia, with their boundless patience, tireless industry, and ability to work hour after hour and day after day for a pittance, are beginning to compete with the laboring classes of Europe and America. This is not the place to dwell upon the possible consequences to the West, but from the point of view of the missionary several points are to be noted:

1. The inoculation of the East with Western materialism. The Oriental peoples have been idealists and, with the partial exception of the Chinese, have placed little value upon material wealth. In this soil the idealism of Christianity has found root. Now, however, education is breaking down old beliefs, and industry is teaching these people to see in the acquisition of wealth the chief end of life.

2. The introduction into the East of the industrial problems of the West. Asia has known congestion, but has never faced "slum problems," in our sense of the phrase. The new industry is leading to the rapid growth of cities, with their problems of housing and sanitation. Japanese women are leaving their homes to enter factories. In short, one finds springing up all the industrial conditions which have been a blot upon Western Christianity all these years, and which even our Christian public sentiment has failed to solve. With the low value placed upon the life of the individual by the Orient, the new spirit of an agnostic materialism actuating the leaders, and the absence of a vigorous Christian public opinion, the possibilities of exploitation and suffering are appalling. Nothing but intelligent and Christian leadership will avail to avert this danger.

3. At the same time, it is to be noted that the poverty of the East would have rendered impossible the establishment and maintenance there of those educational and philanthropic institutions which embody the spirit of Christ. The new industrial development, and nothing else, can change this situation, lift the incubus of abject poverty, and make possible a full, rich life for the masses of the people. . . .

—Dr. E. W. Capen, *The East and the West,* April, 1912.

Plans are in view for improving and beautifying the provincial city [Canton]. The old wall is to be taken down and a boulevard made in its place, and parks are to be laid out for the people. Finer buildings are being constructed and some-

what in foreign style with verandas in front. Prosperity in trade seems to be coming. All through the city are newly-opened shops, tailor shops, shoe shops, hat shops, etc., to meet the demand for foreign styles of dress, and department stores for general supplies. The influence of all this passes on to the rest of the province. The revival of trade will gradually relieve the government from its present financial distress.

—Dr. H. V. Noyes, *Chinese Recorder,* January, 1913.

When the new government is established, it will be necessary that all land deeds shall be changed. This is a necessary corollary of the revolution. If we desire to forward the revolution of society then when the change is made a slight alteration should be introduced into the form of the deed in order that the greatest results may be achieved. Formerly, people owning land paid taxes according to the area, making a distinction only between the best, medium, and common land. In the future, taxes ought to be levied according to the value, not the area, of the land. . . .

The valuable land is mostly in the busy marts and is in the possession of wealthy men: to tax them heavily would be no oppression. The poor land is mostly in the possession of poor people in far back districts: nothing but the lightest taxes should be levied on them. . . .

Let us take time by the forelock and make sure that the unearned increment of wealth shall belong to the people and not to private capitalists who happen to be the owners of the soil.

—Extracts from the speech of Dr. Sun Yat-sen, at the farewell banquet given in his honor by the Revolutionary Association, Shanghai, April 18, 1912. *Chinese Recorder,* May, 1912.

SOCIAL TRANSFORMATION

CHAPTER IV

SOCIAL TRANSFORMATION

Seldom do we find that a whole people can be said to have any faith at all, except in things that it can see and handle. Whensoever it gets any faith, its history becomes spirit-stirring, noteworthy.

—THOMAS CARLYLE

Radical Alteration. Among all the changes transpiring in China, not the least important is the social transformation. It is not a mere ruffling of the surface but is caused by deep and hidden forces which have produced a radical alteration in the minds of the people.

Patriotism and Individualism. They have imbibed new ideas bound to exert revolutionary effects, chief among which are a national consciousness, and a new valuation of the individual. The patriotic spirit of the Japanese has been infectious, and their triumphs in war have stirred the hearts of all Orientals, causing the present spirit of unrest in the East. Individualism has supplanted the old conception of the family as the social unit. In the past a man dared not act contrary to the wishes of the family of which he was a member. He was bound not only by the filial piety due to

living parents, but could make no new departure displeasing to his dead ancestors. Initiative and progress were stifled, and his duty was to go on in the old, beaten track without introducing unseemly innovations. With the reaction against such ideas, we find in its place individualism run mad. Liberty, equality, and fraternity are on the lips of every one.

Some Definite Effects. These two new conceptions help to account for the rapid social transformation. We see their social effects: 1. In the struggle against opium; 2. In the new attitude toward foot-binding; 3. In the advent of the new woman; 4. In the modification of social customs; 5. In changes in costume and etiquette; 6. In the introduction of physical culture.

1. *The Struggle against Opium*

A Surprising Reform. If ten years ago a missionary had prophesied that China would in the course of a short period of time get rid of the curse of opium, he would have been regarded as a fanatic. The habit of opium smoking had gained so strong a hold upon a large percentage of the population, the vested interests were so great, and the revenue derived by the government from the tax on opium so large that it seemed absolutely impossible to expect any immediate reform.

Extent of Evil. Indeed, as we look back over the history of the opium traffic, we find that all

along the Chinese have been conscious of the havoc which it wrought, and more than once edicts for the suppression of the trade and the prohibition of the use of the drug have been issued. China however was so weak in moral fiber that nothing was accomplished. It has been estimated that $2,100,000,000 has been the price paid for this commodity above the cost price between the years 1773 and 1906. Four years ago the Chinese were using seventy times as much opium as in 1800. There were perhaps 25,000,000 smokers, and 22,000 tons were consumed annually. In Szechwan one half of the men smoked, and a fifth of the women. In Kansu three out of every four were smokers.

Some Possible Causes. If one inquires why the Chinese have been so victimized by this habit, he finds a partial explanation in the Report of the Philippine Opium Commission, drawn up in 1904. "What people on earth are so poorly provided with food as the indigent Chinese, or so destitute of amusement as all Chinese both rich and poor! . . . Absolute dulness and dreariness seem to prevail everywhere. As these two demons drive the Caucasian to drink, so they drive the Chinese to opium. . . . If the Chinese seem more easily to contract such evil habits than other nations, and are more the slaves of them, is not that due to the dulness of the lives of the well-to-do, and to the painful squalor of the indigent?"

Prohibition Edicts. "The first prohibitory edict was issued by Yung Cheng in 1729, enacting severe

penalties on the sale of opium, and the opening of opium divans, and for the time being dealing in opium became a crime."[1] It was still imported, however, and in 1800 the prohibitory edict was issued anew. The only result was that smuggling became organized by detailed arrangements between the importers and the officials at Canton, and elsewhere along the coast. Mr. Morse says, "The edicts never were enforced; for forty years there was no pretense of enforcing them in the spirit, and the restrictions of their letter had only the effect of covering the traffic with a veil of decency such that the importing merchants might engage in it, the officials might not have it thrust under their eyes, and the dealers might get their supplies with more trouble, and at considerably more cost."[2] Even after Commissioner Lin Tse-su confiscated the 20,291 chests of opium at Canton, in 1839, "the local trade was only checked for a time; the demand remained, new supplies came forward, and the trade went on." Thus, all efforts to stay the evil seemed ineffective, and on the other hand it gained legal recognition.

Legalization of Opium Traffic. Article XXVI of the British Treaty of Tientsin provided for the appointment of a commissioner to revise the customs tariff, and in November, 1858, the opium trade was legalized by opium being inserted in the tariff at a

[1] H. B. Morse, *The Trade and Administration of the Chinese Empire*, 328.
[2] Ibid., 331.

duty of 30 taels per picul,[1] with the full consent of the Chinese negotiators.

Home Production. The high tariff on foreign opium stimulated the production of the native article, and as years went on the amount of land given up to the cultivation of the poppy in China steadily increased. It was grown in almost all the provinces, and in Yunnan the poppy fields constituted a third of the land under cultivation.

Slight Effect on Importation. There was a slight decline in the amount of foreign opium imported, but it was not as great as might have been expected for the reason that the Chinese preferred the flavor of Indian to the native-grown opium. It is safe to say that at one time the production of opium in China was sixfold, and perhaps eightfold the amount of imported opium.

Attitude of Missionaries. From the beginning, missionaries have carried on an active campaign against this great curse, and have always taken the stand that opium-smokers could not be admitted into the Christian church. The Anti-opium Society, founded by the missionaries, was vigorous in stirring up public opinion, and in memorializing the government. The name of the late Dr. Hampden C. Dubose will always be remembered in connection with this movement. As originator and president of the Anti-opium Society, he agitated the matter without ceasing when it seemed to those of less faith that a reform was a forlorn hope.

[1] A tael has the value of about $1.40, and a picul is a commercial weight of 133⅓ pounds.

Influence of Philippine Workers. The weighty report drawn up in 1904 by the Philippine commission appointed by the United States government for the careful investigation of the opium question was translated into Chinese and widely circulated throughout the country. Its findings, which were very different from the commission appointed some years previously by the British government, were startling and did not fail to produce an effect upon public opinion. This report was based on the observations of Bishop Brent, Dr. H. C. Stuntz, and Dr. Hamilton Wright, and to them belongs the honor of having given great impetus to the anti-opium crusade in China.

Edict of 1906. In 1906 China seemed to awake suddenly to the ruin which opium was working among her people, and on September 20 the Empress Dowager issued a stringent edict in regard to it. This edict did not meet the same fate as preceding ones of the same character. The growth of national consciousness opened the eyes of the Chinese to the fact that the nation could never hope to be strong until this evil was abolished. We find the vast majority of the people consenting to the enforcement of drastic measures and approving of the imperial will.

International Commission at Shanghai, 1909. Out of the strong anti-opium movement thus initiated in China there grew a direct appeal to the President of the United States from representative missionary societies and from commercial

POPPY FIELD OF THE PAST
BURNING OPIUM PIPES

and reform institutions in the United States to the effect that the American government, considering its previous attitude in regard to the opium traffic in the far East, should undertake to assist China to secure the gradual prohibition of that traffic by the concurrent action of the powers concerned. "In the autumn of 1906 the Department of State addressed a circular letter to the powers having territorial possessions in the far East, the object being the investigation of the opium problem by an international commission." As the result of this letter an international commission met at Shanghai on the first of February, 1909. Before adjourning on the 26th of February, this commission unanimously adopted nine fundamental conclusions, condemning the opium evil on both economic and moral grounds.

Agreement with Great Britain, 1908. In 1908, an agreement was entered into with Great Britain, according to which the British government consented that if the Chinese government should duly carry out the arrangement on their part for reducing the production and consumption of opium in China, the importation of Indian opium would be curtailed every year by one tenth, and should entirely cease after ten years. The Chinese government asked for a shortening of the period, so the agreement contained a proviso that if after three years the Chinese government should have proved itself really in earnest, the question of the period should be reconsidered. To the surprise of all familiar with the meth-

ods of the Chinese government, the edicts for immediate suppression were not only issued, but vigorously enforced. It was decreed that opium dens throughout China should be closed and that there was to be no more smoking in public resorts. At the same time it was enjoined upon viceroys and governors to put a stop to the cultivation of the poppy in the provinces over which they ruled as speedily as possible. All officials using opium were ordered to get rid of the habit on pain of dismissal from the public service. Although the difficulties of suppression were great, and innumerable attempts were made to hoodwink the government, yet in three years' time a marvelous change took place. The number of opium-smokers decreased rapidly, and the cultivation of the poppy was more and more restricted. Travelers reported that extraordinary progress had been made in dealing with the problem, and the British government was assured by Sir John Jordan, his British majesty's minister at Peking, of China's sincerity in promoting the reform.

Agreement of 1911. A new agreement between the United Kingdom and China was signed at Peking on May 8, 1911, according to which Great Britain consented that the export of opium from India to China should cease in less than seven years if clear proof was given of the complete absence of the production of native opium in China. And so rapidly did the movement go forward and the attitude of Great Britain change, that in May, 1913,

the British Parliament passed the measure by which the importation of opium into China was brought to an end.

International Conference at the Hague, 1911. The unity of opinion of the powers represented on the international commission which met at Shanghai opened the way for the United States to propose that an International Conference with full powers should meet to conventionalize the declarations of the International Opium Commission and the essential corollaries derived therefrom. Accordingly on September 1, 1909, the United States in a circular letter to the interested governments proposed that there should be such a conference, to assemble at the Hague, to devise measures for mutual protection against the illegal opium traffic. The Hague Conference representing twelve powers met in the latter part of 1911, and its decisions have recently been made public. It dealt not only with the evil of opium-smoking, but with the more insidious form of the opium habit, the use of morphia and cocaine, and it recommends a strict embargo upon them except for medical purposes.

Appeal of Tong Kaison. H. E. Tong Kaison, one of the Chinese commissioners to the Hague, voiced the sentiment of a great number of his fellow countrymen in the eloquent appeal made to the English people at a reception given at the Hotel Cecil. He concluded his speech in the following words: "Therefore for the sake of your national righteousness, for the sake of your fame, for the sake of

humanity at large, and of the Chinese people in particular, and for the sake of our Lord Jesus Christ, in whose sight we are all God's children, and who has taught us to love others as ourselves, we invoke your continued coöperation in this opium question until the last shipment of Indian opium has been landed in China, until the last opium pipe has been burnt, and until the last acre of poppy shall have been uprooted, and the opium evil has disappeared not only in China, but throughout all the world."

Revelation of the Race. We can thank God for this wonderful change of public opinion. In witnessing China's struggle to master the giant evil, one gets a new idea of the race. The description "phlegmatic" is hardly applicable to a people who have held great holocausts of opium pipes and the utensils used in the preparation of the smoke in centers like Foochow and Shanghai.

Moral Basis Required. During the transition period which followed the revolution, in some of the provinces there has been a recrudescence of the cultivation of the poppy. The profits of the trade are so large and the people are so poor that the temptation to engage in it is always great. As the central government becomes stronger, a more determined attempt is being made to carry out the policy of complete suppression. Still, we know that legislation, however drastic, cannot of itself eradicate an abuse like this. "There is no law that cannot be defeated by the clever wicked." Moral

reform alone can save China from the curse of opium, for only in this way can she learn the true principle of reverence for the body.

Danger from Strong Intoxicants. We cannot be blind to the danger of China's substituting one vice for another. In relinquishing opium she may turn to strong intoxicants. Indeed, in a place like Shanghai, the young men are taking to strong drink in a startling manner, and drunkenness in China is on the increase. It used to be said that one seldom met a drunken man on the street of a Chinese city. The nation had reached a high standard of sobriety in regard to the use of alcohol. There is reason to believe that this will no longer be true unless a new power of self-restraint is developed. The moral fiber of the race must be strengthened by the power that comes from the Christian religion.

Strenuous Home Methods. The following story illustrates the determination of a large part of the people in the struggle with opium. A Chinese was guilty of infringing the law, but was afraid of his wife, and patronized a sly den. One day he returned to his home thoroughly saturated. His wife who had been waiting for him pounced upon him, took his pipe from his pocket, and broke it in pieces. Then seizing the ear of the unhappy man, she gave him a tremendous lecture, and ended her attack by dragging him into a dark room, where she kept him for ten days. At the close of that period, she let him loose, but he was a wreck. She

conquered him, and during the painful days he conquered the habit.

2. *New Attitude toward Foot-binding*

A Social Evil. In recent years China has made good progress in her battle against another social evil—foot-binding,—and we see the evidences of a new public opinion in regard to the practise.

Origin of the Custom. The custom is at least two thousand years old, but its origin is shrouded in obscurity. The most natural explanation of the cruel custom is that it was due to female vanity, and was an attempt to enhance natural beauty by artificial means. In the imperial harem the concubines vied with one another in compressing their feet so as to gain the favor of the emperor and the people naturally followed the custom of the court. There is no evidence that it arose because once in the dim past, some ill-starred empress had club-feet, nor because the husbands desired to keep their wives from gadding. In proof of its antiquity, we find frequent allusions to it in ancient poems. The poets of the Tsin Dynasty (265-420 A. D.) refer to it, and we find such expressions as, "With little steps her feet stir up the dust"; and again, "My shoes are embroidered, my feet are as delicate as the buds of spring; but there is no one who pays special attention to me, except myself, who knows the pain."

Tyrannous Cruelty of the Custom. There is no

more striking instance of the tyranny of custom than foot-binding affords. We need not describe the process again or enlarge upon its cruelty, for the Chinese proverb that "A pair of golden lilies costs a jar of tears" is sufficient evidence of their own realization of the pain and misery which it costs.

Kang Hsi's Edict. The Manchu women do not bind their feet, and during the last dynasty no small-footed women were admitted into the palace. The Emperor Kang Hsi (1662-1723) attempted to put a stop to the practise and issued an edict against it. Public opinion was, however, too strong and the edict led to so much trouble that he was obliged to rescind it. The Chinese argued that it was an ancient custom, that it helped to distinguish their daughters from large-footed slave girls, and that it gave their daughters a better chance in the marriage market, inasmuch as the taste of men ran strongly in the direction of wives with small feet.

Edict of the Late Empress Dowager, 1902. After her return from her flight to Sianfu, the late Empress Dowager Tzu Hsi adopted the rôle of a reformer, and in 1902 issued an edict discouraging, but not absolutely forbidding foot-binding. This pronouncement from the throne was important, inasmuch as it made it possible for the high officials throughout the empire to lend the weight of their influence in opposing the custom.

Work of the Missionaries. The credit of carrying on an active crusade against it belongs, how-

ever, to the Christian missionaries. Here, as in many other things, they have been the pioneers of reform. As far back as 1870 we find mission schools for girls forbidding the practise, and in 1874 the first anti-footbinding society was established in Amoy.

Natural Foot Society. The Natural Foot Society (Tien Tsu Hui) was organized in Shanghai in 1895 by ten ladies of different nationalities, and it was fortunate in having as its secretary, Mrs. Archibald Little, the wife of an English merchant, who was indefatigable in her efforts to extend the movement. She traveled throughout the country, making addresses on the subject and interviewing high officials. Literature was circulated broadcast, and Peking was bombarded with memorials. By numerous mass-meetings attention was called to the subject and public opinion was aroused. The movement had its origin just at the time when the tide had turned in China, and the people were receptive of new ideas. At present the management of the affairs of the society is entirely in the hands of the Chinese. Branches have been established at many centers, and a monthly paper is issued to keep the question before the minds of those who read and think.

The Changed Fashion. It is a social practise now on the wane, and is destined in course of time to disappear. The women of the new China are opposed to it, and the young men who have received an enlightened education want wives with natural

feet. Instead of being proud of her little golden lilies as formerly, the modern Chinese girl strives to conceal the fact that her feet have been bound, by wearing large shoes and padding the extra space in them with cotton. You will sometimes see groups of women comparing their feet to see who can boast of the largest!

Dr. Morrison's Opinion. Still we must be sober in our statements, and we must not think of the battle as already won. Dr. Morrison, formerly the correspondent in Peking for the London *Times,* and now adviser to the Chinese government, after a journey through the interior calculates that ninety-five per cent. of the females still have mutilated feet. He says: "Speaking broadly, the reform has not reached further than the cities, and the higher classes. Much of the open country is not yet aware there is such a movement. . . . It is safe to say that at the present there are in China seventy million pairs of deformed, aching, and unsightly feet—the sacrifice exacted of its womanhood by a depraved masculine taste."[1]

3. *The New Woman*

Beginnings of Her Emancipation. We are now face to face with the advent of the new woman in China. Much has been written about the seclusion of the women of the East. While not as strict in China as in other Oriental countries, yet the at-

[1] Quoted from E. A. Ross, *The Changing Chinese,* 182.

titude of the stronger toward the weaker sex has been much the same. The wife was referred to as "the little stay-at-home," and she was not supposed to be concerned with anything outside the family life. Polygamy, one of the curses of China, has done more than anything else to degrade woman, and to keep her the slave or the toy of man. Her education was generally neglected, and her only functions were considered to be child-bearing and home-keeping. Her life was one ceaseless round of obedience first to father, then to husband, and then in her widowhood to her eldest son.

Emptiness of Her Life. A visit to the house of a well-to-do Chinese family reveals the emptiness of the life of women in China under the old régime. The writer was once entertained for three days by a wealthy silk merchant in an inland city and during all that time never laid eyes on any of the ladies of the household. As he walked in the garden, however, he was conscious that they were peeping at him from behind the blinds, for some had probably never seen a foreigner before. Only a woman could gain access to the women's apartments. Such a female visitor would find quite a number of ladies, living in the one household, the mother, her daughters and her daughters-in-law; for, according to the old custom, when a son married, he did not set up a new home but brought his wife back to his father's house. There would also be a large number of children and many women servants to look after them. The ladies of the household have little to

occupy their attention, for the children are cared for by the nurses. To while away the time they indulge in novel reading, if they can read, and in gambling with dominoes. They seldom go out and then only in sedan chairs to pay a visit to female relatives. Private theatricals are the great diversion at the holiday periods, when traveling companies are hired to give performances. It is a life utterly devoid of large interests and ideas, and it results in mental and moral stagnation.

Influence of New Ideas. All this is rapidly changing, the new ideas as to the equality of the sexes, the importance of female education, and women's rights are exerting a great influence in China.

Struggle between Old and New Views. It is interesting to note the struggle between old inherited conceptions and the new ideas. As an example, we may cite the following instance. A short time ago, the wife of a young educated Chinese teacher, in her grief at the death of her husband determined to commit suicide, but before doing so, she wrote a paper beseeching her parents-in-law not to squander any money upon her funeral ceremonies, but to use all she left, and what might be obtained from the sale of her jewels as a fund to assist the new schools recently founded for enlightening her countrymen. The act of suicide on the part of a widow, according to old ideals, was most meritorious, for by so doing she accompanies her lord and master to Hades, to wait upon him there, and she shows that her grief is so great that she cannot

longer bear to remain in the world of the living. On the other hand, her expressed wish to have her property used for the benefit of educational institutions was an evidence that she had been influenced by the new patriotic conceptions now spreading in China.

Dangers of the Movement. Of course, the new woman is inclined to go to extremes. Boldness and boisterousness often take the place of the gentleness and modesty for which she has always been renowned. Unaccustomed to the free intermingling of the sexes, there is grave danger lest her liberty may not too often lead to her ruin. All transitions of a sudden nature are full of peril. Nowadays we find young girls making patriotic speeches at crowded meetings of men, and their advocacy of reforms has had a great influence on the other sex.

Extreme or Striking Features. During the revolution an Amazon corps was formed, comprised of young girls, and they were anxious to take part in the fighting. They have adopted as their model Jeanne d'Arc, and quite a number of them have been martyrs in the cause of liberty. Chinese suffragettes waited upon the provisional government in Nanking demanding the vote for women, and resorted to the same violent methods of window smashing as their sisters in the British Isles. One of the most striking signs of the times is the editing by a woman in Peking of a daily newspaper for women in colloquial Mandarin. The women are active in the formation of various societies. One

is for curbing the undue authority of the mother-in-law, noted for tyranny and harshness. Another has a very comprehensive aim, and is called "The Chinese Women's Enlightenment Society."

Ambitions of Schoolgirls and Musicians. Schools have been started for girls, and the pupils in them are all radicals in regard to reform. Many of them ran away and joined the revolution. Foreign music has become all the rage, and the new Chinese woman is desirous of learning to play the piano and to sing foreign songs. The story is told of a Chinese lady entertaining her friends at a reception by playing and singing "Waltz Me Around Again Willie." "The mental vision of a dignified Chinese lady, solemnly singing that ridiculous ragtime to a roomful of equally dignified and ceremonious guests, would be irresistibly funny if it were not so pathetic."[1]

Need of Christian Teaching. Confucius was silent as to women. From his point of view they were a negligible quantity and were to have no personality of their own. Christianity has given the world the noble type of Christian womanhood. In her days of change, one of China's greatest needs is the gospel of Christ which gives woman her rightful place, and at the same time ennobles her character. "All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered cannot add half as much to the happiness of the Chinese people as the cul-

[1] Margaret E. Burton, *Education of Women in China,* 185.

tivation of the greatest of their undeveloped resources—their womanhood."[1]

4. *The Modification of Social Customs*

A Cruel Type of Slavery. Slavery has existed in China for a long period of time and until recently the people have been utterly callous in regard to its evils. In the families of officials and the wealthy gentry you will always find several slave girls. They are the absolute property of their owners and when treated cruelly have no redress. This pernicious social custom has given rise to the kidnaping of little girls, and they are often enticed away from their homes and sold as slaves to well-to-do families or to the keepers of brothels. The fiendish cruelty sometimes practised on these children is almost incredible.

Founding of the Slave Refuge. Recently, through the efforts of some missionaries and the ladies of the foreign settlement, a slave refuge has been established in Shanghai, which has as its object the rescue of these girls and giving them a comfortable home and a useful education.

A Sad Incident. A well-known missionary tells of a little girl of seven who had been sold by her father to a wealthy family in Nanking. "The mite was with some other little girls set to wait in attendance at night on the Tai Tai to whom she had been sold. Because she fell asleep she was beaten

[1] E. A. Ross, *The Changing Chinese*, 215.

and then burned with red-hot opium needles. These measures having failed to overcome the law of nature, her hands and feet were tied crosswise, and she was left to starve. Ultimately she was rescued and taken to a hospital, but gangrene set in and she had to lose both feet at the ankles, one hand at the wrist, and all the fingers on the other hand. No native court outside of Shanghai takes cognizance of such cases, for in the opinion of the Chinese the slave girl is the absolute property of her mistress to torture and to kill if she so wishes. Slavery in China finds its victims not in the strong and robust, but in the bodies of helpless and hopeless little children."

Agencies of Relief. Public opinion is being aroused in regard to the matter. A short time ago a play given by some students of St. John's College for the benefit of the Slave Refuge depicted the evils of the system so graphically that many in the audience were moved to tears. The new valuation now placed on woman is helping to direct attention to this great blot in China's social life, and as time goes on we may hope to see it wiped out.

5. *Change in Costume and Etiquette*

Philosophy of Clothes. Carlyle was fond of descanting on the philosophy of clothes. Social changes always produce new fashions in wearing apparel, and so it has been in China. The Oriental has in the past been known for his loose flowing

garments, which give him a far more dignified appearance than that of the Westerner with his tight-fitting costume. Bret Harte has humorously described the number of things the Chinese cook could conceal in his capacious sleeves. The Oriental was never in a hurry, and did not mind the hindrance to rapid locomotion caused by his long gown, but in the new China time begins to be of value. The East has begun to hustle and in consequence we see a change in raiment. Tight-fitting garments and sleeves are now the order of the day. The old shoe made of satin with the toes sticking out well over the sole has been discarded, and in its place one made of leather, well adapted for walking, has been introduced. The new costume is not nearly so picturesque as the old, and this is especially the case with the apparel of the women. Ugly tight trousers and close-fitting upper garments have taken the place of a dress which was both sensible and beautiful.

Cue-cutting. We are also witnessing the passing of the cue. For a long time past the student class has been anxious to get rid of this appendage, and many of them did so by adopting the European dress. Since the revolution, however, cue-cutting has become a common practise. The hated sign of Manchu domination had to go, and before long it will be impossible to speak contemptuously of China as the land of pigtails. Strangely enough, many of the laboring classes refuse to part with their long hair, and a good deal of trouble was

caused when the new government attempted to make cue-cutting compulsory. After the cutting of the cues there was great demand for foreign caps to take the place of the round silk hat formerly worn by all. It is said that Japan did an enormous trade in foreign hats sent to China in the first few months after the revolution.

Change in Etiquette. The old Chinese etiquette was cumbrous in the extreme. No people ever laid more emphasis on the importance of ceremony. One of the favorite text-books in the old system of education was the Book of Rites, with rules and regulations for the whole conduct of life. At the present time, in place of extreme politeness, a brusqueness and rudeness of manner are often in evidence. There was so much that was hollow and artificial in the old ceremonial etiquette that a strong reaction against it has set in and for a time there is a lack of manners. The natural suavity and dignity of the Chinese will doubtless reassert itself, but during the period of transition one sometimes misses the old-fashioned courtesy for which the Chinese were noted.

New Marriage Customs. The new marriage customs of China are significant of a transition period, and we find that much of the old ceremonial has been discarded. Among the progressives the bride no longer wears the red veil, and the contracting parties make their promises to one another face to face in the presence of the invited guests. According to ancient Chinese custom the bride was treated

like a puppet pulled by strings and remained speechless throughout the whole ceremony. The woman who accompanied her not only acted as her spokesman, but moved her arms up and down for her when she was saluted. In the bridal chamber, the male guests were allowed great license in criticizing and making fun of her appearance, her own personal feelings not being regarded to the slightest extent. It is good to see such customs passing away, for they were the expression of the low regard in which woman under the older standards has been held.

Workings of Individualism. With the freer intermingling of the sexes, marriages are now often made as the result of personal choice on the part of the contracting parties, and the power of the go-betweens is on the wane. The educated young man demands the right to see and know the girl who is to be his life partner, and the new independent young woman insists on being consulted before she is disposed of in the matrimonial market. Formerly what was for the good of the family was the only consideration, and so the wills of the young people were subordinated to those of the elders. The rise of individualism now places the emphasis on the likes and dislikes of those who enter into the union. Of course, in the treaty ports where the civilization of the East and the West meet, the Chinese are more progressive than in the interior, but through the influence of the press, and the freer communication between different parts of the country, the

new ideas in regard to marriage are spreading rapidly.

Spirit of Radicalism. In the work of reform, young China is imbued with a spirit of radicalism. It is as if they would say to the rest of the world in a defiant spirit, we will adopt no half measures. Some preach openly that China is to be an example to other nations by going further in social development than any of them have dared to go. Out and out socialism and many of the ideas of the revolutionary period in France are advocated. Looser ideas in regard to marriage are gaining in favor with the most advanced reformers, and divorce is to be made easier. The wildest notions are readily assimilated, and all restraints are cast aside. At such a time she is like a ship without a compass and appeals strongly to the sympathy of those who know what she needs to guide her safely in her new social development. Civilization may be said to be at the crossroads in China, and now is the time to determine whether it is to be Christian or unchristian.

6. *Introduction of Physical Culture*

Former Absence of Athletics. The last feature in the social transformation which we shall mention is the introduction of physical culture. In years gone by one of the great contrasts between the youth of the East and the West was the lack of athletic sports and outdoor exercises among the

former. The children of the East have always been fond of play and have many excellent games, but when they passed from childhood and entered on the life of the student all vigorous forms of exercise were discontinued. It was considered undignified for the student to appear without his long gown. His school hours were long, leaving him little time for recreation, and his teacher frowned upon anything that looked like levity. The result was to make him a little old man, and to suppress in an unnatural way all his instincts for physical activity. He generally grew up weak and anemic, and developed no biceps to which he could point with pride as the Western boy does. Instead of being manly, he was apt to become effeminate.

A Difficult Start. The writer well remembers his first attempt to introduce sports into St. John's College. When a notice had to be written urging the students to take part, the Chinese scribe was at a loss how to word it until the brilliant idea struck him that in the days of the ancient worthies the young men of China had actually competed in archery. A good deal of coaxing was necessary to induce the lads to doff their long gowns so that they might be less trammeled in the running of races.

Growth of Sports. A wonderful transformation has taken place within the last few years. We now find that in almost every school in the country, a place is found for athletics. In the larger institutions, the authorities sometimes grant a three days' holiday when the annual date for sports comes

CHINESE CADETS
Tug of war
At work on the bars

round,—one for preparation, one for the contest, and one to enable the wearied athletes to recuperate from their exertions. On the day of the field and track meets, the Chinese youth may now be seen clad in the light raiment of the athletes of the West. Some of them take these sports very seriously, and go through a long period of training, and some very creditable records have already been made. Football, baseball, basketball, and tennis are growing in popularity, and are entered into with great zest.

National Athletic Meet. In connection with the Nanking Industrial Exposition, a national athletic meet was held, and young men assembled from all parts of China to compete with one another. It was the first occurrence of anything of this nature, and marked a new era in China's attitude toward physical culture.

Cause of the New Interest. A simple explanation accounts for the change, for it is very closely connected with the rise of the national spirit. China must be strong in order that she may resist her enemies, and to accomplish this the rising generation must be improved physically. Of course the young men have found pleasure in this new form of recreation, but the moving cause has been the philosophy of the survival of the fittest, and a desire to increase the virility of the race. For somewhat the same reason, in girls' schools calisthenics and physical drill have assumed a regular place in the curriculum.

Results. While this new departure of course is advantageous from a hygienic point of view, it also produces valuable moral results, and is certain to have a most beneficial effect upon the characters of the young men and women. In February, 1913, the first Far Eastern Olympic sports were held in Manila. Among those who competed was a team from China made up of college students. They made a very creditable showing, and their appearance on such an occasion showed that China was at last awake in regard to the necessity of physical training. A National Amateur Athletic Association has recently been formed, and hereafter we may confidently expect greater interest in manly sport. This is most desirable, for in the past a large proportion of the young men have spent their leisure hours in feasting, gambling, theater-going, and general dissipation.

A New Type Developing. From this imperfect review of some of the important social changes now taking place, one can perceive how everything has been thrown into the melting pot. As the outcome of it all, we may expect that the Chinese of the future will differ in many ways from the Chinese of the past. Books describing social customs in China will soon be out of date, and we shall be obliged to modify many of our ideas in regard to Chinese characteristics.

IMPORTANT QUOTATIONS

Typical Arguments by a Supporter of Business Interests

In 1910, however, stimulated by the misguided zeal of fanatical enthusiasts, Young China proceeded to organize a violent agitation for the immediate suppression of the Indian trade. . . . The agitation organized against the Indian opium trade by well-meaning but short-sighted missionary bodies concerned itself frankly with moral glory and righteousness, to the exclusion of all other considerations. . . .

As a stimulant and narcotic, under certain conditions of climate and labor, opium taken in moderation is not only harmless but directly beneficial. The Straits Settlements Report, which embodied a systematic attempt to render a "complete and impartial account of the question of opium-smoking," emphasizes the important fact, which the Anti-Opium Societies generally ignore, that the vast majority of opium-smokers are, and remain, moderate consumers.

It has been objected by the Anti-Opium Societies that the Singapore Commission's Report embodies the opinion of a colony whose ill-gotten gains of revenue are threatened at their source; but, even admitting that it may reflect bias of class, its views are based on methodical procedure of evidence and therefore entitled to respect. . . .

If the analogy [with alcohol] be recognized as valid, the complete suppression of opium-smoking in China becomes, humanly speaking, impossible. To achieve it, the suppression of poppy-growing will not suffice: we must exterminate the Chinese race. For the poppy, "flaunting her immoral beauty in the light of high heaven," is not to blame for man's abuse of one of the most beneficent products of nature's laboratory. The thing to be rooted out is not the flower of the field, but the original sin in human nature. . . .

—J. O. P. Bland, *Recent Events and Present Policies in China.*

Our home life is too self-satisfying and self-contained. Our average man lives content if he can find happiness in his own home. As a rule he does not give a thought to the well-being of his fellow townsmen, his fellow countrymen, and his own motherland. In this indifference lies the danger of our national life. It is the duty of every citizen who is educated and who belongs to the higher and middle class to take interest in the civic life of his town. If every one of our countrymen hitherto had taken certain interest in the government we would not have to deplore the present condition of our coun-

try now. The majority of our people do not take an iota of interest where our country is drifting to. This is why we have been charged with the lack of patriotism.

Any new theories, ideals, and system that involve the interest of the common weal and of future generations are either totally ignored or violently opposed. Conservatism is so deeply rooted in us and petty self-interest so caressingly cherished that they amount to obsession. The cause of this indifference, which amounts to a crime, is the lack of social and political organizations planned and carried out in the same manner. The absence of these institutions to formulate public opinion and direct concerted action has given rise to so many mushroom growth associations, each of which has a visionary at its head with a certain number of followers who preach in many instances a false doctrine; with the result that at every step the politician finds his path strewn with sharp stone chips.

—Editorial in the *World's Chinese Students' Journal* (written by a young Chinese).

A third significant fact is the emphasis given in current Chinese thought to *individualism* on the one hand and *altruism* on the other.

The unit of the nation is no longer the family, but the individual. Personal rights and liberties are talked about and claimed for men and women in a way that is enough to make the sages turn in their graves. Among the students and young politicians in Peking and other cities there are many ardent socialists, whose ideas of equality and fraternity are most pronounced, and who refuse to use or accept distinctive titles. Ministers of state and pastors of churches are addressed as *Mister,* whilst girl students are *ladies* equally with the wives and daughters of the oldest and proudest families.

—Rev. G. H. Bondfield, *Chinese Recorder,* January, 1913.

But let us look more directly at the present position of women in China. They are being emancipated after centuries of serfdom, ignorance, and derogatory treatment. They have new and great perils confronting them, and if they are not wisely guided now their freedom will mean disaster. Old restraints are removed, and of the restrictions of Western etiquette they are totally ignorant. Take, for example, the question of betrothal. From the barbarous custom of buying and selling a girl bride by means of a money-loving agent, the pendulum is inclined to swing to the other extreme. Not long ago a young student went to the headmistress of a large girls'

school in an American mission and questioned her as to the qualifications of one of the pupils, explaining that the girl had written to ask him to marry her. When the mistress expressed surprise, his answer was, "But is not that what you do in America?" Or, again, some girls in Shanghai determined to follow the methods of Western ladies in raising money for charitable purposes, and held a sale of work and an evening entertainment in certain gardens; it was sad indeed to learn afterwards that most of those girls were morally ruined that day. One hears of girls' schools giving entertainments to mixed audiences, and of young men and women together getting up fêtes, smoking cigarettes, and traveling in trains, and when one remembers that only a few years ago boys and girls might not even see each other unless they were closely related, one trembles for these unmothered and undisciplined girls who have no knowledge of Christ and his teaching.

—Miss Lambert, *The Christian Education of Women in the East.*

There can be no doubt as to the immense influence of the daily paper. I will refer to a specific case. About four years ago some enthusiastic Confucianists suggested the erection of a temple in Hongkong, to be consecrated to the sage. The Chung Kwok Po opposed the idea, and wrote three slashing articles in defense of its attitude. The result was that the enterprise was abandoned. There is no doubt that the press has assisted mightily in the revolution that is now progressing. It has worked with tremendous energy to create a solidarity, and the repeated assertion that the Chinese are 400,000,000, and that they are uterine brothers, has been hurled at the people till the Chinese have come to feel the magic of conscious strength. The papers have constantly kept before the people that the great powers have seized portions of the country, though latterly the officials have been more blamed than foreigners for this national disgrace. In China readers rule. It matters little that few can read. Those who can read are quick to inform those who cannot, and sooner or later the masses know what the classes have learned. The influence of the paper is felt in the inland cities. Every mail delivers its parcel, and so the events of the Middle Kingdom, as well as the doings in Western lands, are all known. I believe it is impossible to appraise fully the influence of the daily paper, or accurately gage the mass of information, ranging from the revolutions in Turkey and Portugal to the strikes in England, that is brought to the minds of their readers.

—Dr. A. P. Parker, *Chinese Mission Year Book,* 1912.

NEW EDUCATION

CHAPTER V

NEW EDUCATION

As link after link is added to that chain of communication which brings China nearer to us than Europe was before the rise of steam navigation, it is interesting to know that a mental awakening is taking place among the people of China, by which the Chinese mind will be brought proportionally nearer to our own.

—W. A. P. Martin

The Old Education. To appreciate fully the magnitude of the task which China has undertaken, and to get some adequate idea of the difficulties to be overcome, it will be necessary to sketch in outline the old educational system as it existed before the reform movement began. We must bear in mind that until a few years ago there were no government schools, and that education was left entirely to private enterprise.

Examination System. The part played by the government was the establishment of a series of examinations, corresponding in many ways to the civil service competitive examinations of the West. One of the chief aims of the private schools was to train scholars to pass these examinations success-

fully, and thus render them eligible for service in the government. The examination had the effect of standardizing the educational system, and for the most part the same subjects were taught, and the same text-books used in all the schools. Any one could set up as a schoolteacher, and a great many scholars who had secured the first degree in the government examinations and a host of those who had tried and failed were attracted to this profession. The pupils paid small fees, and the life of a teacher was both penurious and laborious.

The course of study pursued in the schools was divided into three grades. First came the committing to memory the canonical books (the Four Books and the Five Classics), and the learning to write characters. Then followed a period when the text-books were explained to the pupils, and they received their first lessons in the art of composition. Lastly, they were taught to read more widely, especially collections of essays of famous scholars, and to compose the sort of essay and poem which they would be required to produce at a government examination. Many of the pupils never advanced beyond the first or second stage, but those ambitious of passing the examinations were bound to take the whole course.

First Degree. The government examination system began as far back as the Tang dynasty, 618 A. D., and was continued from that time until about six years ago. The examinations for the first degree were held annually in district cities. About

one per cent. of the candidates was successful and obtained the degree of Siu-tsai (Budding Talent) equivalent in some ways to the Western A. B., but not signifying at all the general range of knowledge possessed by a graduate of a Western college.

Second Degree. The examinations for the second degree were held triennially in the provincial capitals, and only those who had obtained the first were eligible as candidates. These were much severer tests. The candidates were immured in the little cells of the examination halls for three periods of three days each, and were put to a physical and mental strain often greater than human nature could endure. From time to time of a morning one or more would be taken out dead. Here again the percentage of those who passed was low, only one out of a hundred gaining the coveted degree of Chü-jin (Deserving of Promotion). Bearing in mind what we have said about the first degree, we may compare the second to the A. M. degree of an American university.

Third Degree. The examinations for the third degree were held triennially in Peking. Those who had secured the second were eligible as candidates, and if they could pass the third test received the degree of Chin-shih (Fit for Office). The highest on the list were admitted into the famous College of the Hanlin (the Forest of Pencils), and sometimes were appointed to high posts in the government.

Nature of the Education. From this brief out-

line it will be seen that the whole system was intended to train men for public service. The idea of knowledge as a thing to be pursued for its own sake was obscured. The possibility of rising to be influential officials stirred the ambition of a host of youths, and induced them to submit to this long process of intellectual training. The old education was concerned entirely with Chinese history, poetry, ethics, and government. There was no science, nothing of the history or geography of other nations, and no mathematics. The result was to turn out young men thoroughly versed in the Confucian ethics, Mencian politics, and the history of China, with ability to write an elegant literary style and to compose stiff and stereotyped verses. Having formed a most exaggerated estimate of the value of their own classics, they remained ignorant of the vast stores of knowledge acquired by other nations.

High Regard for Scholars. The high esteem in which the scholar of this type has been held has also been most injurious. The four classes have always been rated as follows: Scholars, husbandmen, artisans, and merchants. It accounts for the fact that for ages there have been no new discoveries in science, no useful inventions, and no new developments in industry. A people who proudly claim that in the past they gave the world the art of printing, the mariners' compass, and gunpowder, have become sterile largely through their mistaken ideas as to education.

Amount of Illiteracy in China. The Chinese are referred to as an educated people. The statement is very misleading. It would be true to say that the Chinese hold what they have considered to be education in the highest esteem, and that they look up to the scholar with the greatest respect and reverence, but the system which has prevailed for all these centuries only resulted in giving education to the chosen few. Among the masses there is a large amount of illiteracy. It would be a fair estimate to say that only one in twenty of the male sex can read understandingly. The education of girls was almost entirely neglected, except among the wealthier classes, and the woman who could read with intelligence and write an essay or a poem was regarded as a very rare phenomenon. Among artisans and small shopkeepers the amount of education possessed was only sufficient to enable them to read a few characters and to keep accounts. Nothing like the knowledge making it possible for them to read newspapers has been acquired by the vast majority.

Outcome and Call for Change. The inadequate system of education has left the majority in appalling ignorance and helps us to understand one of the reasons for China's former opposition to progress. Having this picture as the background, we can now proceed to describe the successive steps in the introduction of the new education. The desire for reform first showed itself in connection with the course of study. Contact with Western coun-

tries opened the eyes of the Chinese to the fact that those who aspired to be the future officials of the empire were not receiving the sort of training to make them most efficient. Something more was needed than the ability to write eight-legged[1] essays and to compose lines of poetry.

Reforms in Examination System, 1884, 1885. Among the reforms suggested after the war with France (1884, 1885) was the introduction of mathematics and elementary science in the government examination system, but owing to the fact that the literary chancellors who presided over the examinations were themselves entirely ignorant of the new subjects, very little was actually accomplished in the way of broadening the old curriculum.

Dr. Yung Wing's Educational Mission. As has already been stated in another chapter, in 1872 a detachment of Chinese students was sent to the United States under the direction of Dr. Yung Wing. It was proposed to give them a thorough education in American schools and colleges, and it was hoped upon their return to their own country they would be influential in the promotion of progress and reform. Unfortunately the experiment was never carried out to the end. The conservatives in Peking raised the cry that these young men were in danger of becoming denational-

[1] The essays were so called, because divided into eight heads in an artificial manner. The style was stilted, sentences of four or six characters alternated, and each pair of ten characters had to be antithetical.

ized, and that they would become leaders of rebellion in China. Accordingly all were recalled, just as they had reached the stage when they were ready to enter college.

Reforms of 1898. The next step in the change of the educational system was in connection with the reforms instituted by the late Emperor Kuang Hsu, in 1898. The young emperor was eager to modify as far as possible the old classical examinations, and he issued a decree that henceforth those competing for degrees must have "a knowledge of ancient and modern history, information in regard to the present-day state of affairs, with special reference to the governments and institutions of the countries of the five great continents, and a knowledge of the arts and sciences thereof."

Service of Mission Schools. In the proposals of 1885 and 1898 nothing was said about the establishment of new schools, but the emphasis was laid upon the importance of recasting the examination system. Military and naval academies were founded, and a few government colleges, but there was no thought of a system of schools for the whole country from the primary grade to the university. Up to a comparatively recent period the only schools in China offering a liberal education were those established by missionaries. In the intellectual enlightenment of China as in many other things the Christian missionaries may justly claim to be the pioneers.

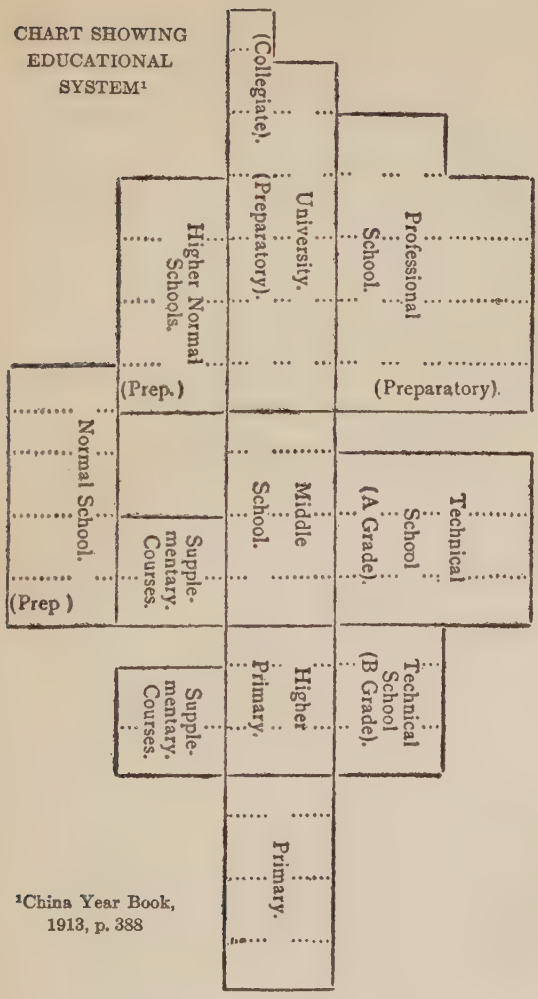
The Decree of 1905. After the Boxer outbreak,

upon the return of the court from Sianfu to Peking, the reform measures so strenuously opposed only a few years before, were vigorously advocated, and in 1905 we find the Empress Dowager issuing an edict abolishing in toto the ancient system of government examinations.

Memorial to the Throne. This was in reply to the Memorial presented to the throne by H. E. Chang Chih-tung, at that time viceroy of Hupeh and Hunan. This venerable statesman had previously written a book which created quite a furore, and which has been translated into English with the title of *China's Only Hope.* Its title in Chinese were the characters meaning *An Exhortation to Learn,* and it was a clarion call to the people of China to sit as disciples at the feet of the West so that they might discover how to save their country.

New System Adopted. In his memorial he proposed the establishment of a central university in Peking, affiliated colleges, technical and normal schools in each provincial capital, high schools in each prefectural city, and middle and primary schools in each departmental city and village. He drew up courses of study, regulations as to discipline, and recommendations as to the method of establishing schools. His work when printed extended over five volumes. The plan was immediately adopted, and thus the Chinese government committed itself to the introduction of a national system of education. Western learning had at last

CHART SHOWING EDUCATIONAL SYSTEM[1]



[1]China Year Book, 1913, p. 388

secured the seal of approval from the highest in authority.

Grading of Schools. The grading of schools was as follows: 1. the Kindergarten and Primary School; 2. the First Grade Elementary School; 3. the High Grade Elementary School; 4. the Middle School; 5. the High School; 6. the University. The nomenclature is somewhat different from that to which we are accustomed, the middle school corresponding very closely to the American high school, the high school to the first years of the American college or the German gymnasium, and the university following the German plan and consisting of eight special faculties.

Relation to the Old Learning. In compiling the course of study the attempt was made to preserve a place for the classical and historical literature of China "thus enabling the new education to attach itself to the earlier system which centered around the civil service examinations." This makes it necessary for the student to spend a good many hours on his own language and literature in addition to acquiring Western learning. The burden is far too heavy, and is bound to result in a good deal of superficiality. If, however, in drawing up the schedule no provision had been made for the old learning, it would have been regarded at that time as altogether too revolutionary. What will be the fate of the old learning, time alone can show. It is absurd to expect the same excellence in literary style from the modern student. The door of

real knowledge has been opened to him, and he can no longer spare the time or mental energy to secure what was a superficial acquirement of little real value.

Need of Alphabet. Probably the most difficult problem the Chinese educationalist has to solve is that of combining the new knowledge with the old. Some way must be devised by which with less expenditure of time he can learn to read and write his own language and furnish himself with the tools he needs for the acquisition of further knowledge. The Japanese have overcome the difficulty by inventing symbols which serve the purpose of an alphabet, and it may be that the Chinese will be forced to adopt a similar expedient.

Putting New System into Operation. The system having been settled, the next question was how to put it into operation. It was and still is an undertaking of tremendous proportions and a most costly experiment. The Empress Dowager issued the edict, "Let there be these new schools," and it became the duty of officials and people to see that the mandate was carried out. The viceroys and governors of the provinces were obliged to assume the responsibility, and funds were secured in the following ways. Some schools were founded by the officials themselves, who squeezed the money needed out of the provincial revenues, others were founded by funds obtained from the people as a tax for this purpose. The gentry were encouraged to use their wealth in this way, and

the building of a school and provision for its support were considered deeds of merit and were rewarded by the bestowal of official rank—the right to wear the blue or red button on the official hat.

Contrast between Old and New Education. "Enthusiasm for the new education spread like wildfire." In many places the old examination halls were razed to the ground, and the sites used for the erection of the new school buildings. Temples were often confiscated and converted to educational purposes. When the globe-trotter visits Nanking, he is still shown as one of the sights the famous old examination halls. He wanders up and down the narrow lanes between the rows of little cells and in imagination recalls the scenes formerly enacted there. Now they are rapidly falling into decay and before long they will have disappeared forever. Leaving the vast enclosure, a short walk takes him to the new educational institutions. There he finds modern buildings crowded with young students in uniform, eager for the new learning. The contrast is striking, and he realizes something of the significance of the educational revolution. The intellectual force of China has now been directed into the same channels as those in which that of Western nations flows. In the course of a few years this must bring about startling results. Just as we have learned to make use of the former neglected energy of Niagara Falls, so the Chinese have learned to use their wasted mental energy in a more productive manner.

GOVERNMENT NORMAL SCHOOL, CANTON—800 STUDENTS

Some Difficulties. One of the greatest difficulties experienced in the establishment of the new system was the securing of teachers. As many as fifteen thousand young men, representative of the best type of learning under the old system entered the schools of Japan, hoping to take a short cut to a knowledge of Western science. After a short period a reaction set in, and now the number has dwindled to three or four thousand. The Chinese have begun to realize the importance of thoroughness.

Supply of Text-books. Another great need was that of text-books. To supply this some enterprising Chinese established the Commercial Press in Shanghai. The volume of its business has steadily increased and is an indication of the demand for the new learning. More than one hundred translators are employed, who adapt books from English and Japanese, and invent new Chinese terminology for scientific expressions. From this press issue primers, readers, histories, geographies, arithmetics, algebras, geometries, and books on all the natural, mental, and social sciences. Owing to the great demand for a knowledge of the English language, English grammars, lessons in conversation, and readers are published, and editions of the works of great English authors with notes and a Chinese glossary. In this way, Shakespeare, Scott, Dickens, and George Eliot are becoming known in the schools of China.

Progress Made before the Revolution. The prog-

ress made by the new system of education may be learned from the statistical reports submitted to the throne in 1908 and 1910, and a comparison between them is interesting:

	1908	1910
Number of Schools in Provinces.....	35,597	42,444
Number in Peking	206	252
Number of Students in Provincial Schools.	1,013,571	1,284,965
Number in Peking	11,417	15,774

Points to Be Noted. Thus it appears that in the short space of two years there was an increase both in the number of schools and students. The increase in the number of students included 3,951 more in special studies, 4,923 in industrial studies, and 265,644 more in ordinary subjects. When the first report was presented, the number of schools supported by the government officials was in excess of those supported by public contributions and private individuals; but at the time of the second report this state of affairs had been entirely reversed. The educational activity of the different provinces varies. The Province of Chihli led with 8,524 institutions; Shantung came next with 3,513; and then followed in order Shensi, Kiangsu, Kwangtung, Hupeh, and Honan.

Immense Task only Begun. On the whole these reports are encouraging, but at the same time they show that China has only begun to grapple with her educational problem. In Japan with a population estimated at sixty million, we find about six million young people of school age under in-

struction. If the same proportion, that is, one tenth of the population, was provided with education in China, it would mean that forty million young people must be afforded school facilities. Thus far not as many as two million are to be found in the new schools and colleges.

Effect of Revolution and Republic. During the revolution a great setback was given to the cause of education, owing to the lack of funds. Money previously devoted to this purpose was diverted to the support of the contending forces. Even after peace was declared, it was impossible to reorganize all the schools immediately, but the leaders of the republic understand that national education is absolutely essential for a self-governing people, and we may confidently expect greater activity in education than ever before.

Enlarged and Progressive Plans. There are already signs of progress. The Ministry of Education intends to establish a new university, at Nanking, comprising four faculties, in the autumn of 1913. Later another university will be founded in Wuchang, and finally one at Canton. The present Peking University will be completely reorganized, and will be reopened in 1914 with seven faculties and a large staff of foreign professors. Advanced subjects will be taught through the medium of Western languages. The instruction in medicine will be given in German; technical sciences in English and German; law, commerce, and philosophy in English; agriculture and other sciences in Eng-

lish, German, or French. The provincial high schools will become preparatory schools of the universities. English, French, and German will be taught in them, and every pupil must select two of these three languages according to his intended later studies. The middle schools, which have as their object the education of a large number of youth for a practical life, will teach not more than two of these languages and each pupil must select one. In 1914, six higher normal schools and thirty normal schools will be opened. There will be instruction in English, German, and French in the higher normal schools. The enforcement of primary education all over China will be abandoned for the time being, owing to the financial difficulties of the country. An Inspector of Education is to be appointed for each province.

Marked Advance in the South. The news from Canton is encouraging. The Commissioner of Education in that province is a progressive Christian man, who has been Dean of the Canton Christian College. He is busy establishing a system of schools from the kindergarten up to the university. The worship of Confucius is no longer to be required in the schools. The normal school has been revived, and has about 1,000 students. Lecturers are sent about to the towns and villages to explain the principles of the new government, to urge parents to send their children to school, and to stir up the well-to-do to help in founding more schools as private contributors.

Use of Remitted Indemnity. As is well known, the Chinese government decided to use the portion of the Boxer indemnity fund remitted by the United States, for educating picked young men at American schools and colleges. Realizing that it would be some time before higher education could be conducted efficiently in China she took this wise method of securing thoroughly well-trained men for service in the government.

Features of the First Years. The plan was to send one hundred annually for four years and after that fifty a year until the sum was exhausted. Competitive examinations were held in Peking, open to students of all the schools throughout the country, and those who were successful obtained the enviable privilege of study in the United States. Their traveling expenses were paid and to each was given an annual allowance of $800. Three batches have already been sent, but strange to say the full quota of one hundred has never been sent at any one time.

New Method of Preparation. In 1910 a new method of securing students was adopted. A high school was founded near Peking in the vicinity of the Summer Palace. Good buildings were erected, and a large number of American teachers, both men and women, were engaged as instructors. Hereafter all students desirous of securing an education in the United States with government support are obliged to enter this school to receive their preparation.

New Class in America. North Americans for a long time formed their impressions of the Chinese people from the immigrants belonging to the coolie class. It was unfortunate that such was the case. To the people of North America a Chinaman and laundryman became synonymous terms. An amusing story is told of a stranger in New York City rushing up to an Irish policeman, as the late Li Hung-chang was passing in a carriage and asking excitedly, "Who is it?" and receiving the laconic reply, "Why, it's that great washerman from China." Now people in the United States are becoming familiar with the young men and women of the student class. Altogether there are about eight hundred such students in training, and taken as a whole they are a fine body. A large proportion are students in the universities, and they often distinguish themselves for scholarship, carrying off prizes, even those given for English oratory and skill in debating.

A Great Opportunity. One can hardly overestimate the opportunity of the United States for influencing the future of China through the education of these young men and women. The question is often raised as to whether they are favorably or unfavorably impressed by the national and social institutions of the United States and as to whether they are benefited morally as well as intellectually by their sojourn in that country. On the whole the experiment is working well and the balance is on the side of much good accomplished. It is the

duty of the Christians of North America to see that no effort is spared to acquaint these students with their religious ideals and the highest principles upon which their civilization is founded, for all that is done in this way will undoubtedly result in great benefit to the cause of the extension of the Christian Church in China.

Some Criticisms of the Present Educational System. To return to the system of education established by the government, it is easy to point out much of an unsatisfactory nature in connection with it, as at present carried on; and pages might be written by way of criticism.

Lack of Discipline. Intoxicated by the new ideas in regard to liberty and self-government, the student class has been noted for turbulence and unruliness. Sometimes they have attempted to organize schools on a republican basis, and to place the authority in the hands of the students instead of leaving it with the faculty. Thus we find them dictating what and how they shall be taught, and what the discipline of the school shall be. Whenever they fancied they had a grievance, a mass-meeting would be held at which hot-headed orators would hold forth. Then a strike would be declared, and the students would threaten to leave the institution or refuse to attend classes until the authorities yielded to their wishes. The Director of the school, generally some Chinese official, ignorant of educational matters, and only holding his position until something better turned up, would be seized

with consternation. The one thing he feared was trouble in the school, because that meant his dismissal from office by the authorities in Peking and the ruin of his official career. Hence he generally gave in. We heard of one school where republican principles were carried so far that the teachers received demerits from the students if in their eyes they showed any remissness in their duties, and the demerits were posted on a public bulletin-board! The discipline of the mission schools has been in striking contrast to the utter lack of discipline in many government institutions.

Time Will Remove Imperfections. The Chinese are eminently a practical people, and in due course their strong common sense will assert itself, and they will see the utter folly of trying to conduct a successful school on the wild principles advocated by the students. As time goes on we shall hope to see many of the former imperfections pass away. There will be a more enlightened Board of Education, and greater care will be taken to place men of experience in education at the head of the schools and colleges. Competent teachers will be secured, and every effort will be made to construct as efficient an educational system in China as already exists in Japan.

Action of Educational Associations. Even before the revolution, educational associations had been formed in all the provinces, and many of the problems connected with the new system were receiving thoughtful attention. At a representative gath-

ering of educators held in Peking in 1912 many recommendations were drawn up to be presented to the National Assembly. Among them were the following: 1. The desirability of making education compulsory for all children between certain ages; 2. The doing away with the granting of degrees in the lower schools, so that education might have a broader aim than merely preparing young men for employment in the service of the government; 3. The necessity of placing the emphasis on the primary school; 4. The discontinuance of teaching the Chinese classics in schools of lower grade. Inasmuch as the revolution for the time being absorbed all interest, these recommendations were never acted upon. The difficulty in regard to making education compulsory is the financial one. It is such a costly experiment that it may be some time before the new government will be able to adopt it as a part of its program.

Education and Employment in Government Service. Undoubtedly one of the evils China must steer clear of is making education merely a means of training those who are to be officials. This was one of the mistakes made in India, where a large number of young men are educated to pass the civil service examinations, with the result that the supply is in excess of the demand. The political agitators in India are largely found among this class who have been rendered unfit by their education for anything except employment in the government. The Chinese have only begun to grasp the truth

that education must be a means for training men for professional life, private enterprise, and industry, as well as for the government service.

Need of Primary Schools. At the outset China made the mistake of trying to build from the top downward, and accordingly the emphasis was laid on advanced schools. Now they understand that an adequate system of education can only be constructed by beginning from the bottom, and establishing efficient primary schools throughout the country.

Neglect of Chinese Classics. The relegating of the Chinese classics to a subordinate place in the school curriculum is wise, for these books are entirely unsuitable for young pupils. For boys of ten years of age to study the moral teachings of Confucius and Mencius is something like using Aristotle's *Ethics* as a text-book for those of the same age in the West. The utter disregard for the teachings of their own sages, often manifested, is however fraught with many dangers. What is of value in Chinese civilization is due very largely to the influence of the teaching of Confucius and Mencius. The Chinese have always prided themselves on the fact that their system led to ethical culture. If the ancient moral teaching is abandoned, and nothing put in its place, a serious decline in morality will undoubtedly take place. Many of the old Chinese officials, men of the stamp of the late Chang Chih-tung, feared this, and it was one of the reasons leading them to retain the Chinese

classics in the new system of education. The young men of to-day are too apt to regard Confucius as an old fogy. They perceive that he was ignorant of natural science and that his mental horizon was limited, and they look down upon him with a proud feeling of superiority. Furthermore, because he taught the great principle of obedience to authority, they regard him as being sadly out of date.

Chinese Ideographs. We must refer again to one more problem in connection with the introduction of an enlightened system of education, and that is the study of Chinese ideographs. It goes without saying that a language with a simple alphabet insures a great saving of time in the process of learning. The American child of twelve can read understandingly, but the Chinese boy takes at least four more years to equip himself with a sufficient knowledge of characters to be able to comprehend the books he studies. This acquiring of thousands of characters, each standing for a separate idea or word, is a time-consuming process, and a heavy mental tax. The pride of the Chinese for the wonderful written language which they have slowly evolved, and which has been in use for so many centuries is tremendous. It is difficult to say how long it will be before they adopt something simpler, but until they do, they will be greatly handicapped in the pursuit of knowledge, and learning will continue to be confined to the chosen few.

Mission Schools. It will not be out of place to say a few words here in regard to mission schools.

Until recently they had the field of higher education entirely to themselves. In the primary schools missionaries were the first to introduce geography, arithmetic, and simple science, and in the more advanced schools, in addition to teaching the Chinese classics, they gave instruction in the subjects taught in American high schools. All the first text-books translated into Chinese on history, geography, and science were prepared by them, and much effort was expended in developing colleges in which either in Chinese or through the medium of English young men were trained on lines similar to those followed in American colleges. It is in keeping with the American valuation of education that most of the institutions of higher learning have been organized and carried on by missionaries from North America. Many of these schools and colleges have been models of what such institutions ought to be, and were far in advance of anything the Chinese themselves were able to provide.

Need of Mission Schools in the Future. The question arises as to the status of mission schools in the future, when China really extends a system of enlightening education throughout the country. We believe the present need of mission schools is greater than ever, and we have strong reasons for this conviction.

Production of Character. For one thing, it is absolutely essential to show the Chinese that the great object of education is the production of character. This is what the Christian school stands

for. It aims to give a knowledge of all truth, spiritual, moral, and intellectual, and to show how these elements harmonize with one another; and it strives to bring the force of truth to bear upon the development of character. China's greatest need is men of high principle, and we believe that the Christian school is needed for their production.

Example of Discipline. Then again in regard to the matter of discipline, the Christian school will be a stimulating example. Those in authority are not hampered by the great evils of China,—nepotism, favoritism, the squeeze system, and the dread of giving offense,—but are in a position to conduct their work according to the principles of justice and integrity.

Leavening of Common Life. When we bear in mind that the aim of the Christian Church is not merely to fit men for a future existence, but to prepare them for usefulness in this present life, we see that we must endeavor to send out men to act as a Christian leaven into all professions and walks of life. If Chinese political and social life is to be permeated with Christian ideals and practises, there must be more Christian statesmen, magistrates, judges, lawyers, doctors, engineers, teachers, and merchants, and the school and college with the Christian atmosphere is their proper training-ground.

Religious Toleration. The opportunities of the Christian school will be greatly increased. Although nominally Christianity has been tolerated

in China, yet in reality the Christian has labored under many disabilities. For instance, in the former Manchu government, when the franchise was given to certain classes for the election of representatives to the Provincial Assemblies, the graduates of government institutions were accorded this right, but not those of mission colleges. Furthermore, no official recognition was given to the graduates of mission schools. If a mission school contemplated obtaining government recognition and being registered by the Board of Education, it was not only obliged to come under Chinese control, but was required to drop from its curriculum all teaching in regard to the Christian religion. Complete religious toleration is one of the great benefits secured by the revolution, and hereafter it is hoped that the students in government and Christian institutions will be on exactly the same footing.

Service Rather than Competition. The Christian schools will serve as an important auxiliary force in the enlightenment of the nation. It must be made perfectly clear that they are not actuated by a spirit of rivalry, and do not desire to enter into competition with government institutions. Disinterested service, not competition, must be our justification for taking part in this work of education.

A Decisive Decade. The next ten years are most critical ones, for during that time it will be decided whether Christian schools and colleges shall continue to play an important part in the uplift of

China, or whether they become a negligible factor. If we increase our efficiency and continue to furnish models of what well-conducted educational institutions should be, success is assured. If we fail, we shall take away from China one of the forces she can least well spare. As we point out in another chapter,[1] the new education divorced from religion is only too apt to lead to materialism. The Christian school is the greatest influence in China to-day for stemming the tide of agnostic rationalism.

Problem of United Policy. Those engaged in education in China realize the importance of strengthening their work, and are urgently appealing for help from Christian lands. Some see the futility of carrying on a large number of weak colleges, and are adopting the policy of coöperation, two or three missions uniting in the support of one institution. Coöperation along these lines has been successfully instituted in Chihli, Shantung, Szechwan, and Nanking. There is a project on foot now for a union university in Foochow. The principal difficulty with such schemes is, of course, the matter of administration. If questions of policy have to be referred back to several different missions, before they can be adopted, there is great loss of time, and the authorities of the institution are greatly hampered. We believe that a better policy and one making more for unity would be the strengthening of individual institutions at impor-

[1] See page 192.

tant centers, and leaving them under the control of one Church. Hostels could be erected in connection with them, if any Church wished to provide for the segregation of their own students. The institution at each center would be providing for the whole Christian community of that area, and would have a right to appeal for support to all Christian bodies. Its policy of administration would be much simplified, if under the control of one board of missions.

A High Standard. It is necessary however that we give of our best—anything less is unworthy of the Christian Church. We must furnish our schools with the best equipment, and must be ready to put more men and money into the work. Thus, as the years go by, the Christian schools and colleges will prove of greater benefit to this people, and will exert a stronger influence for the extension of the kingdom of God in China. The altruistic spirit of the Christian Church must display itself in the work of education. The physical suffering in China appeals to us and we send our doctors and nurses and build our hospitals and dispensaries, and in like manner the mental darkness of China appeals to us. We know that it is the cause of superstition, poverty, and national weakness, and we feel bound to help in dispelling it. If we refuse, we are not acting in the spirit of the Master, who laid down the program of Christianity in the synagogue at Nazareth. As the opportunities of service become greater, we must grasp them, and send out

the light and truth into the dark places of the world.

Native Press. One of the greatest educational forces in China is the native press and the circulation of newspapers. Formerly news was communicated by word of mouth and by placards posted on the walls. The tea shop has been to China what the coffee-house was in England in the days of Dr. Johnson; and, gathered about the tables, drinking the steaming hot beverage of which they are so fond, the Chinese interchanged the news of the day, and heard the rumors which were floating about.

Pioneer Conditions. The *Peking Gazette* is probably the oldest newspaper in the world, but it had no circulation outside of the capital and was confined to the publication of government edicts. Shanghai was for China the mother of newspapers in the modern sense of the word, for there it was possible under foreign ownership, real or nominal, to print the news of the day, and to publish articles criticizing the government and its policy. Formerly there was no freedom of the press in China, and the only way to secure free expression of opinion was by registering the newspapers in the name of Europeans. At present at least two hundred Chinese newspapers are published, and their circulation is rapidly increasing. Through the mails they are scattered far and wide throughout the country and exert an enormous influence in the creation of public opinion.

Magazines a Factor. In addition to newspapers there has been great activity in the publication of magazines. Before the revolution many of these were edited and published in Japan and thus avoided Chinese censorship. The officials, realizing the influence of such publications, have at times attempted to buy up or subsidize some of them so as to make them media for the expression of opinions in favor of a government program.

Two Aids in China's Transformation. During the recent revolution, the Chinese press, having its headquarters in Shanghai, was unanimous in voicing the sentiments of the people and bitterly denounced the shortcomings of the Manchu government. It served as a most useful organ in the spread of democratic opinions. Thus through schools and native press goes on this great work of the leavening of Chinese thought with new ideas and conceptions. It is undoubtedly one of the greatest intellectual revolutions the world has ever witnessed.

Results Beyond Estimate. It is too soon yet to foresee all its consequences, but of one thing we may feel positive, China educated, as we understand education, will bring a new force into the future civilization of the world.

IMPORTANT QUOTATIONS

An Optimistic Viceroy

We need not feel discouraged if there is a dearth of efficient teachers for these institutions at the outset. This difficulty will soon be obviated. This year there are numberless books

which treat of foreign subjects published in Shanghai. Any man of understanding can, by the use of these, equip himself in three months to teach in the high schools. In a couple of years the colleges will graduate men who are also qualified to teach. The faculties of the universities will perhaps be incomplete at first, but a few good men in each province can be found who will serve for three years, when there will be an abundance of useful literature and consequently better equipped instructors. There need be no fear on this score.

—Chang Chih-tung, *China's Only Hope* (written in 1898).

But in consideration of the evidence from the mission field, we have constantly been brought face to face with the necessity for careful consideration of the question whether a revision of our missionary methods is not called for, especially in education. The necessity for this reconsideration lies partly in the change which has come over educational ideals in Europe and America; partly in the uprising of the national spirit, both in the East and in Africa, which makes anything which bears a foreign aspect repulsive; partly in the greater activity of governments in providing education, which renders inadequate much that used to be sufficient and attractive in missionary schools. . . .

As we have already seen, the functions which education may fill in the work of Christian missions may be summarized under the following heads:

1. Education may be conducted primarily with an evangelistic purpose, being viewed either as an attractive force to bring the youth under the influence of Christianity or as itself an evangelizing agency.

2. Education may be primarily edificatory, in so far as the school has for its object the development of the Christian community through the enlightenment and training of its members.

3. Education may be leavening, in so far as through it the life of the nation is gradually permeated with the principles of truth. The results of such education are seen in the creation of an atmosphere in which it is possible for the Church to live and grow, in the production among the influential classes of a feeling more friendly to Christianity and a greater readiness to consider its claims, in the exhibition of the relation of Christianity to learning, progress, and the higher life of man, in the promotion of religious toleration, and in the establishment of a new spiritual basis for the life of society in the place of old foundations which may be passing away. In all these ways, and probably others, Christian education

tends both to the elevation of the life of the nation and to preparation for its ultimate acceptance of Christianity.

4. The motive of missionary education may include the philanthropic desire to promote the general welfare of the people. There may be occasions in which the members of a Christian nation, confronting the situation in another nation, shall be compelled in obedience to the spirit of Jesus to recognize that the needs of this people are so various, so serious, and so pressing, that as Christians they cannot limit their efforts to evangelistic, edificatory, or leavening ministries, but must, to the measure of their ability, extend to them the hand of help in every phase of their life. It may even be necessary for a time to put the stress of effort upon things that have to do with economic or educational conditions in the broader sense of the term; always, of course, keeping in mind the ultimate aim of Christian missions, the full Christianization of the life of the nation. To do so is to apply to the members of a non-Christian nation the principle which we in obedience to the spirit of Christ constantly apply to the members of our own nation, whether Christian or non-Christian. Christian missionaries have always recognized this in practise, even when missionary societies have not done so in theory.

—Report of Commission III of the Edinburgh World Missionary Conference.

1. The missionaries are ceasing to be the only Western-educated leaders in these countries, and their schools have relatively less influence.

2. This new education tends to break down old religious beliefs and ethical sanctions. These schools and universities are sending out into life men who openly scoff at all religion or who are at least agnostic. They have lost their old ethical moorings and have found nothing to take their place.

3. On the other hand, there is rising a company of men who are imbued with the political and social ideals of the West, who realize keenly both the weakness and the strength of their old civilization, and who are anxious to see their countries strengthened until they can look any nation in the face as an equal.

These effects are both a challenge and an encouragement to the missionary. They mean an ethical retrogression, unless these graduates can be Christianized, and, at the same time, a great potential reënforcement for the work of Christianizing society.

—Dr. E. W. Capen, *The East and the West,* April, 1912.

As nearly as we can safely forecast, missionary educational institutions under the new régime will be private schools conforming to government requirements and submitting to more or less government inspection. This would seem to be the only solution consistent with the motive of missionary work in general. While admitting the fact that such recognition brings with it problems as well as advantages, as a study of the educational situation in India will show, yet mission schools will thus become a much more potent factor in China. In the face of this change which is now hardly more than a question of time, it behooves the missionary educationists to formulate a policy which will enable our schools to cope with the situation. With respect to the future public schools of China, missionary educational institutions must be models, and certainly in every respect as good. That is where the efficiency of our educational system must take us. With reference to the growing Christian constituency in China, mission schools must stand for training for Christian living; for when this ceases to be true of us we are no longer doing that for which we came. How can we obtain this effectiveness as missionary institutions and efficiency as educational institutions? By concentration. For the place of the mission schools in the development of China depends not on number but on quality. For this result, concentration of efforts and funds is essential. This resolves itself into the question of effective coöperation among the various denominations now doing educational work in China. Our schools must not become secular, but they need not remain denominational to prevent this. The weakness that results from individual effort where united effort is possible is becoming a distinct obstruction to placing mission schools where they can cope with the situation. Our mission educational policy resolves itself to this, the necessity of sinking our individual aspirations in the larger purpose of making our educational system adequate to the task of helping our Christian constituency take its rightful place in the nation.

—Editorial in the *Chinese Recorder,* April, 1912.

One result, therefore, of government recognition (which is bound to mean some kind of control) will be that our missionary schools as schools are bound to be made more efficient and more up to date. Otherwise they will cease to exist.

If we can produce an education which will be intrinsically as good or better than that of the government, and are able at the same time to ground pupils and students in the fundamentals of Christianity, and to mold character thereby, then we

need not fear any government control. We will welcome it and the government will welcome us.

Dr. Paul D. Bergen, *Chinese Recorder*, April, 1912.

The mission bodies on the various fields are, as a rule, thoroughly awake to the educational opportunities of the present time. Strenuous efforts are being made, on every field, to work out an adequate educational policy and to get these policies adopted by those who are responsible in the home countries. Extensive plans are being urged upon all our leading denominational boards. Systems of schools which have been gradually developing for several decades are now urgently demanding, for their completion, colleges and universities with their graduate and professional schools. Advanced institutions on a really large scale—comparable with similar institutions at home—are included in the plans for the immediate future. The genuineness and the possibilities of far-reaching results of the present awakening of all Asiatic peoples are too vital factors in the consciousness of missionary leaders to permit them to be overlooked for one moment in making plans for the future. The determining factor in planning advanced educational institutions, under such conditions, is not the amount of money which can be depended upon from the ordinary resources of home boards, but it is the absolute demands and requirements of the localities and the conditions for which the institutions are intended. It is doubtful if institutions planned on any other basis would be worth supporting. If there is not a real purpose to stem the rising tide in Asia to-day, to direct and control the inevitable reformation for which we have been working so long, and to permeate it with Christian thought, then why establish advanced educational institutions at all?

—Dr. J. T. Procter, *Chinese Recorder*, July, 1912.

Times have changed, and what the country needs to-day is efficient citizens. For this reason, the revised course of study for the primary schools lays the stress on industrial and commercial education. This is in keeping with recent developments in education in America, Japan, the Philippine Islands, and the more advanced countries of Europe, especially Germany and England.

This step does not involve the discarding of the classics altogether from the course of study. Classical selections are to be incorporated in readers and books on ethics, as selections from the English classics are made use of in the foreign readers. The course of study for the middle and higher schools

has not been issued, so we do not know definitely what the government intends to do in the higher schools, but it is probable that the Chinese classics will find a place in the course of study when the minds of the students are mature enough to understand them, just as English literature is systematically taught in the high school and college in America and England.

—Fong F. Sec, *Chinese Recorder,* December, 1912.

Kwangtung Province is being amply justified in the choice of Mr. Chung as its first officer and leader in education.

He has made a census of the children of school age in Canton—an unheard-of thing,—has opened many new schools for their accommodation, and forced their attendance as far as possible, thereby taking many off the streets, and removing some from positions of most taxing labor.

The provincial government granted Mr. Chung and his department $200,000 for the purpose of sending students abroad to study. Competitive examinations were given in July, and the students have now gone, under pledge to return, as teachers in this province. Many of these went to America, including ten from Canton Christian College.

Opposition of a very threatening nature arose when the new Christian Commissioner attempted to abolish the worship of Confucius in the government schools of the province, but he held firm, at the risk of his position, and prevailed. Under his influence rapid advance is also being made toward complete religious freedom in the private schools which enjoy recognition by the government. This is interesting when compared with the religious requirements in the schools of Japan.

—Canton Christian College Notes, *Chinese Recorder,* December, 1912.

RELIGIOUS CONDITIONS

CHAPTER VI

RELIGIOUS CONDITIONS

Most unhappy must be a people always living in a thousand—a hundred thousand—fears of invisible beings which surround the path of life with dangers on every hand, at every moment.

—J. J. M. DeGroot

Christ is, we believe, the Sun of Righteousness, but in order to prepare for his complete manifestation we have not got to extinguish the stars which have helped to illumine the darkness of the non-Christian world and to guide seekers after truth in their search for God.

—Canon C. H. Robinson

The Three Religions. Religion in China at first sight seems like a composite photograph; for the three religions, Confucianism, Taoism, and Buddhism are superimposed, the one upon the other. As has often been remarked, a man may at one and the same time be a believer in all three. Although the old-fashioned scholar prides himself upon being solely a follower of Confucius, and pretends to despise the other cults, yet at funerals and important family functions, he frequently condescends to

employ Buddhist or Taoist priests. How can we understand this broad eclecticism—this ability to hold impartially tenets of religions which appear to be contradictory? If we keep certain leading ideas in mind, perhaps what at first looks like a hopeless jumble may become more intelligible and will cease to appear so illogical.

Primitive Religion of China. The primitive religion of the Chinese is undoubtedly animism. The universe is pervaded by two spiritual forces—the Yang and the Yin, the former being the origin of heaven, light, warmth, productivity, life, and other helpful forces, and the latter of darkness, cold, death, and the earth. The Yang is subdivided into an indefinite number of good souls or spirits called Shên, and the Yin into evil spirits called Kwei. These Shên and Kwei animate every being and everything. The immaterial, ethereal, moral, and intellectual part of man's nature is his Shên, while his passions, vices, and lower appetites are his Kwei. The old religion of China is therefore both polytheistic and polydemonistic.

The Antagonistic Spirits. The two sorts of spirits, the Shên and the Kwei, are antagonistic to one another—the Shên being favorably disposed and the Kwei seeking to do mischief. All the calamities, misfortunes, sicknesses, and other evils to which flesh is heir are the work of the Kwei. Heaven or Shang-ti, the Supreme Ruler, is the highest Shên or god, and has control over the lesser spirits and is able to overcome the Kwei. The ob-

ject of the worship of Heaven and the other gods with innumerable religious ceremonies is to obtain protection against the malign influences of the host of specters.

Ancestral Worship. We are now in a position to understand ancestral worship, and the important place it occupies in Chinese religion. Man, being possessed of a Shên, is naturally immortal, and hence after death his spirit may be worshiped. He becomes one of the gods, and must be propitiated like the rest. It is incumbent upon the members of each family to worship the spirits of their own ancestors. The sacrifices offered to them are not, as some suppose, merely the projection of filial piety beyond the grave, but are inspired by other motives. As Shên, the ancestors are able to shower blessings down upon their descendants and to defend them from evil. If, however, the ancestral shades are neglected, and they become offended, misfortune instead of happiness will be incurred by those who have been remiss. From such beliefs have been developed the elaborate ceremonials connected with the burial and the worship of the dead.

Conception of Tao or Universal Reason. One other idea must be mentioned, which colors the whole of Chinese religious thought. It is the conception of Tao, Universal Order or Reason. The relation between the Yang and the Yin and the whole course of nature is regulated by Tao. The revolution of the heavenly bodies and the return of the seasons is due to the same principle. When

we come to man, it becomes his highest duty to live in accord with Tao or the Universal Reason, for in this way all human relationships will become harmonious, and peace and order will prevail in nature, in government, and in society. When there is opposition between man and Tao all things are thrown into confusion.

Confucianism. Bearing these primeval Chinese religious ideas in mind, we can go on to ask in what relationship Confucianism stands to them? As has often been stated, Confucius did not claim to be an originator, but a transmitter. His purpose was not to found a new religious system, but to conserve and hand down to posterity the ancient religious and moral conceptions, and for the accomplishment of this purpose he devoted his energies to gathering together the teaching of those who preceded him and to editing the ancient books of China.

Rests Back on Earlier Ideas. His ethical system is based on these early religious beliefs, and when we refer to him as an ethical teacher and not as a founder of a religion we speak correctly, but perhaps we do not sufficiently recognize the fact that his moral teaching is intimately connected with the ancient religion of China. This is evident from the important place he gave to ancestral worship, and from his reverence for Heaven and Shang-ti, the supreme Shên.

Factors of Early Belief. When we study the ancient literature of China, we find in the oldest

Chinese book, the Book of History, a description of the worship of four thousand years ago. It speaks of "the temple of the Accomplished Ancestor, the sacrifice to the Supreme Ruler, and the offerings to the spirits of the hills and rivers, and to those presiding over mounds, dykes, plains, and forests, and to the spirits of the sages and worthies of ancient times." It is a mistake to think of the ancient religion of China as pure monotheism. The Chinese mind has always had the idea of a hierarchy, presided over by one head, Shang-ti, with numerous subordinate ranks of executive officers, or administrators of the different branches of the universe; and a worship was paid to them all.

Function of the Emperor. The worship of the Supreme Ruler practically became more and more restricted to the emperor. At the winter solstice on the Altar of Heaven in Peking, he as the high priest of all his people offered sacrifices to Shang-ti with impressive ceremonies. The common people confined their worship to the lesser spirits and their ancestors.

Confucian View of Man's Nature. Confucius believed in the original purity of man's nature, and it was this that he endeavored to restore in the age in which he lived. He constantly preached the necessity for the rectification of the heart. He held that all reform must begin there. When the heart has been rectified, then man will enter into his proper relations with others. When asked to state the whole duty of man in one word, he answered

that it was the word "reciprocity" and expanded his meaning in the Chinese golden rule, "do not do unto others what you would not have them do to you."[1]

In his development of the five relationships—those between prince and minister, father and son, husband and wife, older brother and younger brother, friend and friend, and in his exposition of the five great virtues,—Benevolence, Righteousness, Propriety, Wisdom, and Fidelity,—his purpose was to teach men to live in accord with Tao, the Universal Order or Reason, and thus to promote earthly harmony and prosperity.

Practical Defect of the System. One of the imperfections of Confucianism as an ethical system is that it is apt to lead to self-righteousness and hypocrisy. It is similar to the pharisaical legislation of ancient Judea. Man by his unaided efforts thinks that he can aspire to become "the princely man" with all his virtues, and when he fails to reach this altitude pretends to have done so, and is eager to be admired as the paragon of all that is lofty and noble.

Taoism. Taoism is older than Confucianism, but its later evolution as a religious cult of magic and necromancy took place after the time of the great sage. Its great classic, the Tao-Teh King, was

[1] Very often superficial critics speak of the similarity between the teaching of Christ and Confucius in regard to the golden rule. A little reflection will show that there is a world of difference between the two. One inculcates active benevolence, the other the avoidance of doing harm.

written by Laotze (604 B. C.). In this mystico-pantheistical book, in which are many things hard to understand, we find the same conception of Tao. According to its teachings the cause of all unhappiness and unrest is owing to the fact that men have departed from Tao; that instead of following the law of nature, they have made for themselves artificial laws; instead of passive acquiescence, they are full of self-assertiveness; instead of quiescent inactivity, they are fond of strenuous activity. Laotze developed his idea in such a paradoxical way that his teaching was only comprehended by scholars, yet at the same time it must be recognized that he has influenced the serious thought of China to a remarkable extent.

Animistic in Spirit. Taoism as a religious cult is in strict keeping with Chinese animism as manifested in its two forms, nature worship, and the worship of the dead. Its charms, magic, and incantations have as their object the exorcizing of evil spirits, and the defeating of their baleful influences. The strong superstition in regard to the feng-shui, which in the past has been one of the chief obstacles to progress, is nothing more nor less than the belief in evil spirits residing in wind and water. To change the configuration of the earth's surface in any way was to disturb them, and the offending party was sure to be visited with some misfortune.

Buddhistic Influence. When Buddhism came into China, it threatened to undermine the hold which Taoism had gained on the people. As a conse-

quence, Taoism adopted many of the features of the newer cult. It borrowed from the new religion temples, monasteries, services, legends, and idols. In imitation of the Three Precious Buddhas, it set up its own trinity of the Three Pure Ones, and introduced the worship of the Gemmeous Sovereign, "The Supreme Ruler."

Taoist Burden of Demonology. Taoism has become a great curse in China because of the important place it gives to demonology. The people are priest-ridden on account of their fear of the evil spirits, and spend their money in all sorts of devices to ward off their influence. Nothing can be done without first consulting a priest and great care must be used in choosing lucky days. On a Chinese baby's cap you will notice a small mirror, fastened in the front. This is a charm, for when the evil demons seek to harm the child, they will be frightened away by the reflection of their own hideous selves. A boy will come to school with an earring in one of his ears, and you will be given the following explanation. The priest had informed the parents that the evil spirits would seek to harm their son and advised them to outwit the demons by making it appear that the child is a girl.

Burning of Paper Articles. One of the curious superstitions connected with Taoism is that articles made of paper when burnt at the side of the graves will turn into materials which may be made use of in the spirit world. It would be almost impossible to calculate the sum of money used annually

ANCESTOR WORSHIP AT THE GRAVE
PAPER HORSE, CART, AND SLAVES TO BURN AT THE GRAVE

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for purchasing paper money in connection with burials.

Reasons for the Acceptance of Buddhism. Next we must ask how Buddhism managed to obtain an entrance into China. When it was introduced by the Emperor Ming-ti, in 62 A. D., its principal attraction to the Chinese was its teaching in regard to the life hereafter. Confucianism and pure Taoism were silent as to the condition of the soul after death, and hence the people were ready to listen to a religion which taught them how they might secure future bliss and which depicted for them the joys of Paradise. It must be borne in mind that in Northern Buddhism, the form which has been accepted by the Chinese, little is said about Nirvana, and the extinction of personal consciousness, but in its place the delights of the sensuous Paradise have been introduced.

Promise of Eternal Peace. The doctrine of the transmigration of souls was alien to Chinese thought, and at first it is difficult to see how it could be reconciled with ancestral worship, for it seems a little inconsistent to be worshiping the spirit of your ancestor and at the same time to believe it may have become reincarnated in some animal, for instance in a sheep or a dog. The Chinese have accepted the theory of metempsychosis, however, because even if it implies a long course of trial and purification for the human soul, yet in the end it promises eternal peace.

Polytheism No Barrier. It was easy to add the

Buddhist deities to the already extensive pantheon, and the Chinese will worship Buddhist or Taoist gods indiscriminately, and with the same satisfaction.

Goddess of Mercy. Other reasons might be mentioned to account for the popularity of Buddhism, especially the appeal to the heart and the affections made by such a deity as the goddess of Mercy. The attitude of the Chinese toward her is similar to that of Roman Catholics toward the Virgin Mary. The writer recalls seeing a Buddhist priest in one of the temples on the sacred island of Pootoo, near Ningpo, whose arm was tattooed with an inscription in Latin to the Mother of Christ. The man was evidently a renegade Roman Catholic; and when asked why he was serving in a Buddhist temple, pointed to the image of the goddess of Mercy and replied that she was identical with the Queen of Heaven.

Christian Points of Contact. Such then in outline are some of the religious notions of the Chinese, and the missionary does well to have some clear idea in regard to them, when he comes preaching his message of salvation in Jesus Christ. He will find points of contact, and at the same time he will find conceptions that are erroneous but most difficult to eradicate, as for instance ancestral worship. DeGroot says: "It is for Christianity impossible to tolerate ancestral worship, almost as impossible as it is for a Chinaman to renounce it."

Modification of Religious Conceptions. The new

forces making themselves felt in China since the impact of Western civilization upon the East have necessarily had a great influence in the way of modifying religious conceptions. The spread of a knowledge of science brings in new ideas in regard to nature. Instead of a world ruled by countless spirits and demons, there comes the notion of the reign of law, and polytheism and polydemonism are rudely shaken.

Influence of Evolutionary Views. The theory of evolution has been readily accepted, for it fits in after a fashion with the crude notion of everything being a development of the two principles, the Yang and the Yin. The orthodox commentary on the Chinese classics, written by Chu Hsi, makes Heaven impersonal reason, and thus prepares the way for agnosticism. Such books as *Evolution and Ethics* by Huxley, *The Origin of Species* by Darwin, *The Principles of Sociology* by Spencer have been translated into Chinese and are widely read. The new magazines which now circulate throughout the country contain articles full of terms taken from the vocabulary of evolution, and the educated Chinese constantly talk about "the struggle for existence" and "the survival of the fittest." The problem of the Christian missionary in China today consists not only in dealing with the religious ideas of Confucianism, Buddhism, and Taoism, but in meeting and combating the agnosticism and rationalism of the West in their new Eastern garb.

Japanese Medium. Much of this Western

thought comes in through the medium of Japan. As is well known, the Japanese are unwearying translators of Western books. "Chinese students can read Japanese works after six months' study of grammar, the written characters of one language having been borrowed from the older country." Japan to-day stands in grave danger of being overwhelmed by the philosophy of materialism, and China is only too apt to meet with the same fate.

Practical Aspects of Speculation. An interesting article written by Dr. Lin Boon King appeared a short time ago in the *World's Chinese Students' Journal.* The subject was "Confucian Cosmogony and Theism," and the writer's object was to prove that the former was more in keeping with modern scientific ideas than the latter. Students in mission schools are influenced by agnostic literature, and begin to do what they never did before—object to the supernatural element in Christianity. Some of them will frankly confess that the doctrine of the incarnation, and the resurrection of Christ are stumbling-blocks in the way of their accepting the Christian religion. At present the great mass of the people have not become acquainted with these new ideas, but one wonders what will be the result when they become current throughout the whole nation.

Christianity and Ancestral Worship. Ancestral worship has been called the Rock of Gibraltar in the Chinese religious system. Caste in India and ancestral worship in China have stood out as the

two almost impregnable fortresses. So impossible has it seemed to persuade the Chinese to abandon the worship of the dead that some have advocated a policy of compromise. They have tried to show that it was not necessarily idolatrous, and that it might be modified in such a way as to make it consistent with Christianity. We will not enter here into a lengthy argument, but will simply call attention to the significant fact that no Christian Chinese has ever come forward in defense of ancestral worship. He is firmly convinced that ancestral worship and the worship of Almighty God are utterly incompatible with one another. Professor Giles, of Cambridge University, says: "I feel bound to say that in my opinion these ancestral observances can only be regarded, strictly speaking, as worship and nothing else."

Individualism Subverting Ancestral Worship. The introduction of Western thought is slowly undermining ancestral worship, and in that way is proving a powerful auxiliary to missionary work. The West advocates the development of the individual and individual rights, the East emphasizes the importance of the family, the clan, and the race. An Oriental never acted simply as an individual unit, but his own individuality was merged in a larger whole. Now there has come the stirring of individualism, and it has caused a tremendous reaction against the old idea of solidarity and submission to the will of the family. Sometimes we see instances of individualism run mad, and filial

piety, the greatest of the virtues in China, is thrown to the winds—the individual claiming the right to be his own master without regard to the wishes of any one. The following example of the new spirit is worth quoting. A father wrote to his son at school, admonishing him for some misconduct. The son replied to the following effect: "You are an individual and so am I. As two individuals our opinions are worthy of equal consideration, and I see no reason why I should forego my own opinion in favor of yours."

Need of a Freeing Influence. Although ancestral worship has had some beneficial results, yet we must recognize the fact that the old cult has been a dead hand, arresting progress, for it teaches that a man must follow the wishes of his parents and grandparents after they are dead as much as when they were alive. It will be sad if extreme individualism entirely destroys the old conception of family solidarity, yet at the same time we must recognize that it was absolutely necessary that some corrective should be introduced to modify ideas which were holding China enchained in the bonds of conservatism. The weakening of the hold of ancestral worship on the minds of the Chinese will remove one of the great hindrances to the acceptance of the gospel of Christ. Tyler, in his book on *Primitive Culture,* says: "Interesting problems are opened out to the Western mind by the spectacle of a great people who for thousands of years have been seeking the living among the dead. Nowhere

is the connection between parental authority and conservatism more graphically shown. The worship of ancestors, begun during their life, is not interrupted but intensified when death makes them deities. The Chinese, prostrate bodily and mentally before the memorial tablets which contain the souls of his ancestors, little thinks that he is all the while proving to mankind how vast a power unlimited filial obedience, prohibiting change from ancestral institutions, may exert in stopping the advance of civilization."

Analysis of Religious Situation. In a transition period like the present, it is difficult to give a complete and satisfactory analysis of the present religious situation. We shall endeavor to point out however some of the currents of thought existing among the educated classes.

Spread of Materialistic Philosophy. In the first place, there are some who are out and out materialists. They consider that it is a great mistake to bother about religion at all. They are content with materialistic philosophy and believe that the means of material development is all that China needs to learn from the West. They ignore entirely the higher thought and the deepest principles of Western civilization, and despise the Christian religion. As an example of a nation becoming powerful without accepting Christianity, they point to the wonderful career of Japan. To their minds religion only promotes confusion and engenders useless discussion. Scientific positivism is looked upon as the cure

for all of China's trouble, and all religions alike, their own and that of the West, they regard as idle superstitions. Such views are often advocated in magazine articles and are exerting a profound influence upon the minds of the young. We would not be alarmists, but we cannot fail to see that one of the gravest dangers in connection with the future civilization of the world lies in the possibility of the impact of the West upon the East resulting in the spread of materialistic thought throughout the East.

Neo-Confucianism. Secondly, there are those who are strongly of the opinion that what is needed is the revival of Confucianism. The late Empress Dowager shortly before her death issued an edict raising Confucius to the status of a god, and enjoining that he should be worshiped with rites and ceremonies equal to those used in the worship of Heaven and Earth. This deification of the ancient sage and philosopher did not altogether commend itself to the literati, for they preferred to regard him with the greatest reverence as the teacher of all under heaven, but did not care to see him exalted to a position which he himself never claimed.

Reasons for the Revival. There is however a strong desire to revive Confucianism. "The official world sees in it a sufficient moral and religious code for the education of Chinese youth and does not show any special interest in any other forms of belief." Neo-Confucianism is interpreted very liberally. "They see that although human nature is

ever the same, subject to the same moral duties and requirements, the conditions of life are always changing, and to them the forms and practises of government have to be adjusted. . . . The leaders of the movement seek to apply Confucian thought in the light of their own experience, and with reference to the present needs of China."[1]

Predictions. Ku Hung-ming, a brilliant writer, calls the movement for the conservation of Confucianism "the Chinese Oxford Movement," and predicts that "Confucianism with its way of the superior man, little as the Englishman suspects, will one day change the social order and break up the civilization of Europe." Confucianism is naturally a rallying-point for patriots and conservatives too proud to accept a foreign religion, and for generations it will be a strong center of resistance.

Writings of Wang Yang-ming. The Confucian revival has brought about the renewed study of the writings of Wang Yang-ming, a great writer who flourished in the Ming dynasty. He points out that "the life of contemplation must be supplemented by the life of action, and it is this call to action that is so stirring to the contemporary Oriental world."

Tract Claims. Tracts are published exhorting the people of China to return to the true teaching of the great sage. We have read one which puts the argument in this way. The present disorder in

[1] Paul S. Reinsch, *Intellectual and Political Currents in the Far East*, 151.

China is caused by the want of harmony between the Yang and the Yin. If all men will follow the moral laws as expounded by Confucius, then in regard to society the harmony between these two great principles will be reestablished. That in turn will exert a potent influence over physical forces, and harmony will be brought about in the realm of nature. When that has been accomplished, the seasons will be regular, the rains will fall at the proper times, and the harvests will be abundant. As a consequence the poverty of China will be relieved and the country will become once more a strong and flourishing nation, and the day of humiliation will have passed.

Currents of the Changing Order. The vigorous attempt to resuscitate the old cult shows on the one hand that the Chinese are seeking for a national religion, and on the other is an evidence that they fear the advances of Christianity. As we have stated more than once, many of China's greatest men dread the spread of materialistic ideas and advocate the retention of Confucian teaching so that the things of the spirit shall not be entirely neglected.

Revival of Buddhism. In the third place, there has been an attempt, though not on a large scale, to bring about a revival of Buddhism. Tan Sze-tong, one of the reformers of 1898 who was executed by the order of the late Empress Dowager, published a book called *Benevolence,* in which he compares the relative merits of the three religions,

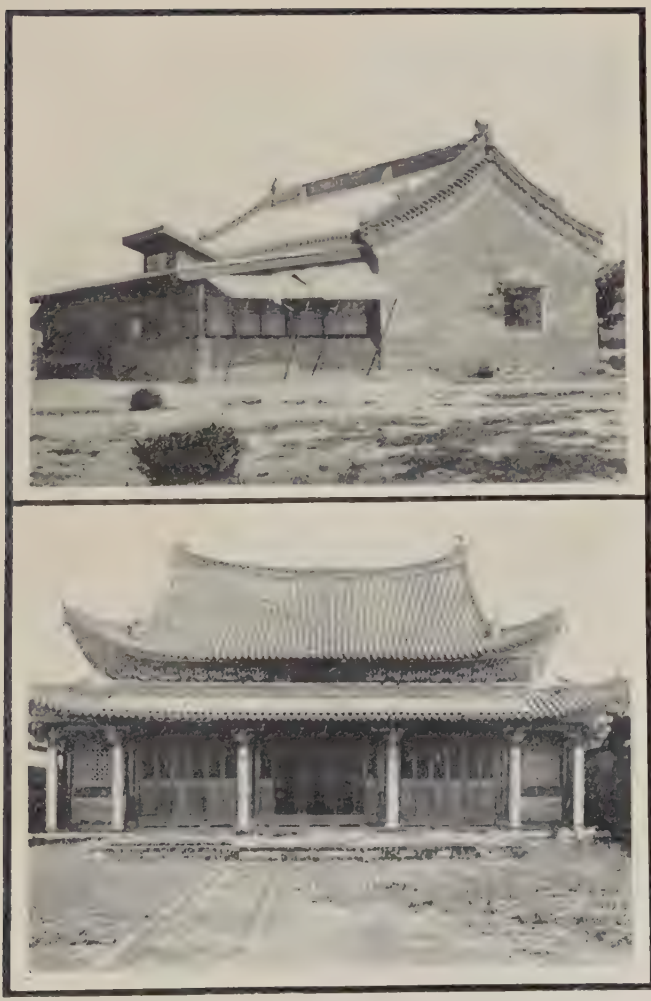
Christianity, Confucianism, and Buddhism. "He regarded Buddhism as the best in theory and easiest in application." Chang Pin-lin, the editor of the principal revolutionary organ, *The People,* is a strong advocate of Buddhism. He is convinced that the chief need of China in the present crisis is strong religious feeling, and he believes that it can be engendered by this Oriental religion. Buddhist missionaries have come over from Japan to help in the work of spreading the higher elements of Buddhist philosophy.

Elements of Strength and Weakness. To some it seems as if the cult was so loaded down with idol-worship and so debased by superstition that it will be impossible to resuscitate it. But others hold that a new era has begun for Buddhism, not only in southern Asia, but also in China and Japan. It is certainly significant that among the most prominent national leaders in China at the present day we find those who accept Buddhism and strongly urge its adoption. The Chinese are not, however, a metaphysical people. Buddhism as a practical system for avoiding future punishments and obtaining future rewards has commended itself to them, but only a few scholars are able to follow its abstruse speculations.

Eclecticism. Fourthly, we must refer to tendencies toward eclecticism. In Japan, as we know, there are those "who would fain amalgamate with Christianity the strong points of Shinto, Buddhism, and Confucianism, making of the whole a rich mo-

saic," and there is a similar school of thought in China. Already we meet with a cult that calls itself Confucio-Christianity. In Shanghai there is quite a strong movement in this direction and a society has been formed called the World's Religions Society. The object of the founders is to cull from each religion its highest teaching and make a compound which will be superior to all. As in the past, attempts of such a character will appeal to a certain proportion of the enlightened classes, but will prove powerless to exert a strong influence on the minds of the people as a whole. No eclectic religion, as history teaches, has ever been able to sway the hearts and mold the lives of the masses.

Iconoclastic Tendencies. In connection with the recent revolution there has been a good deal of iconoclasm, just as there was in the days of the Taiping Rebellion. In many places temples have been sacked, and the gods pulled down from their places. The idols and the representations of the halls of purgatory found in Buddhist temples have been smashed into pieces and burned in bonfires. The idolatry connected with Buddhism and Taoism has little chance to withstand the onslaught of the new scientific ideas. Popular Buddhism and Taoism command but little respect. The lives of many of the monks are known to be immoral. The monasteries are regarded as refuges of an idle and vicious class. The people are no longer willing to be held in bondage by the fear and superstitions



TEMPLE CONVERTED INTO CHRISTIAN SCHOOL
TEMPLE CONVERTED INTO GOVERNMENT SCHOOL

which it is the business of these men to keep alive.

Attitude toward Christianity. It would not be correct to say that there is a national movement toward Christianity in China, but it is quite possible that before long there may be such, for there are many signs of increased interest in the teachings of Christ. The Chinese perceive the practical results of Christianity, and they argue that the greatness of the powerful nations of the West must in some measure be due to the religion they have adopted. This leads them to inquire whether its acceptance by the Chinese might not prove beneficial. They are seeking to make their nation strong, and are willing to examine into the claims of a religion which has proved a blessing to mankind. A short time ago a grandson of the Marquis Tseng, who was one of the great generals on the imperial side in the Taiping Rebellion, published a tract advocating the adoption of the Christian religion. Although not himself a member of the Christian Church, he adduced the following arguments in support of such a course: Christianity inculcates the principles of liberty, and deliverance from all fear, as is evidenced by the courage of Christ who freely gave up his life for the sake of his countrymen. He holds up Jesus Christ as a great inspiration to patriotism.

Growing Spirit of Investigation. The blind hostility and indifference toward the Christian religion are giving place to the spirit of investigation. Many are seeking to understand it and are diligently

reading the New Testament. It is significant to note that among the Chinese students in Japan quite a large number have been converted to Christianity. The fact that all these Christians were in entire sympathy with the aims of the revolution, and that many of them have played an influential part in the establishment of the new government has made the religion they profess more popular and brought it into greater prominence. In the city of Yangchow, General Hsu, who after the revolution acted as the Chief Magistrate, although not a Christian invited missionaries to come and preach to his officers and soldiers. At meetings held in a large theater he presided while preachers held forth to audiences of 1,500 men. Such an occurrence was unheard of in the days of the Manchu dynasty.

Religious Toleration. In endeavoring to give some account of the currents of religious thought in China at the present time, mention should be made of the growth of the spirit of tolerance. Formerly the question was often asked as to whether the Chinese were tolerant or intolerant in regard to religion. Two diametrically opposite opinions have been held. Prof. E. H. Parker holds that they have been distinguished by their liberality toward all religions, while Dr. DeGroot contends that they have been characterized by a spirit of intolerance, and quotes in support of his position the frequent persecution of Buddhism and Mohammedanism. The truth would appear to be that the Chi-

nese have been tolerant of religious opinions just in so far as they have not interfered with the internal government of the country, and have not been in opposition to any national observances. Whenever they have seemed to exert a disturbing influence on national institutions or social customs, great resentment has been aroused, and persecution has become the order of the day. We believe that the hostile attitude toward Christianity which has been manifested from time to time has always been caused by the fear that the Christian Church was establishing a foreign government within the government. Christianity has been resisted from political more than from religious motives.

Missionary Interference. In the past there has been so little justice in Chinese courts that the missionary was tempted to interfere on behalf of his converts. Enjoying the rights of extraterritoriality himself, he was inclined to stretch his privilege so as to make it extend to those who come under his pastoral care. This, of course, antagonized Chinese officialdom.

Mistaken Policy. As is well known, the Roman Catholic Church was for a long time under the special protection of the French government and in its propaganda it was helped by the pressure which could be brought to bear by the French minister on the court at Peking. Whenever a Roman Catholic convert got into trouble, the local priest almost invariably espoused his cause. If the local magistrate decided the case unfavorably, the priest ap-

pealed to the minister in Peking, who in turn brought pressure to bear at the capital which led to the official being reprimanded or deposed. The Protestant missionaries were not entirely innocent of such methods. Although not supported by their governments to the same extent as the Roman Catholic missionaries were by the French government, yet sometimes they took advantage of their own special privileges to persuade the Chinese magistrates to do justice to their converts. Missionaries who acted in this way were guided by pure motives, believing that only in this way could they secure fair treatment. Naturally they thought their converts were the innocent parties. We can easily see that it was a mistaken policy and resulted in more harm than good. Mr. H. B. Morse says: "When the missionary, far in the interior, many miles from the observing eyes of his consul, transfers a corner of his protecting cloak to his poor Chinese convert, he may be doing what is right, but it is not lawful; and that is the naked fact underlying many an episode leading to a riot." This disagreeable chapter of the history of missions we believe has now been finally closed, and Christianity will no longer be unpopular because of the prevalent belief that it was a foreign religion, and that it gave the protection of foreign governments to its converts.

Popular Place of Christianity. Christianity has become popular. The leader of the revolution, Dr. Sun Yat-sen, is a Christian, and many of those who

took a leading part in the establishment of the new government were members of the Christian Church. In the appointment to posts of honor at the present time no discrimination is made between Christians and non-Christians. The new minister to Germany, Dr. W. W. Yen, is an avowed Christian. The old mischievous distinction between the people of the Kingdom and the people of the Church is no longer heard and all have become brothers in one republic.

Policy of New Government. One of the great benefits arising out of the revolution is the promise of complete religious toleration. Yuan Shih-kai has assured the representatives of the Christian Church that the new government will adopt the most liberal policy in regard to religion. We believe that all disabilities under which Christians now labor will be removed, and that the question of religion will be finally removed from politics. The example of the United States has been a great influence over the minds of the republican leaders, and we may expect that the same enlightened attitude will be taken in regard to the relation between Church and state. No religion should be supported by the government, but as President Taft has aptly said, all religions and all churches which influence people to virtuous living should be entitled to full liberty.

The Crisis. From this brief review, it will appear that during the present critical period the Christian Church will be called upon to face many problems. The old religions are losing their hold.

On the one hand, attempts are being made to resuscitate them into new life; and on the other, a wave of materialistic thought is spreading rapidly. The opportunity for winning China to Christ is greater than ever before. Many are seeking for the truth and realize that China's greatest need is a spiritual and moral reformation. The old religions are powerless. Their strength has been exhausted and they cannot furnish the new spiritual dynamic. The attempt to reestablish them will result in as great a failure as that of Julian the Apostate in the later Roman Empire. The religion of Christ is the uplifting power wanted by China. Surely at such a time a supreme effort should be made to spread the religion of the Christ who said, "I am the way, the truth, and the life,"—the religion which was intended by its Founder to be universal, and which alone can satisfy the religious longings of the human race.

IMPORTANT QUOTATIONS

There is, indeed, in the Chinese system no god beyond the cosmos, no maker of it, no Yahweh, no Allah. Creation is simply the yearly renovation of nature, the spontaneous work of heaven and earth, repeating itself in every revolution of the Tao. . . .

Belief in the existence of the evil spirits is a main inducement to the worship and propitiation of heaven, to the end that it may withhold its avenging kwei. All the shên or gods, being parts of the Yang, are the natural enemies of the kwei, because these are the constituents of the Yin; indeed, the Yang and the Yin are in perpetual conflict, manifested by alternation of day and night, summer and winter, heat and cold. The purpose of the worship and propitiation of the gods is to induce them to defend man against the world of evil spirits, or, by descending and living among men, to drive

those spirits away by their overawing presence. That cult in fact means invocation of happiness; but happiness simply means absence of misfortune which the demons bring. Idolatry in China means the disarming of demons by means of the gods.

The belief in a world of devils, which are of high influence upon man, is in China's religion even more than a basis; it is a principal pillar in the building of morality.

The Tao or order of the universe, which is the yearly mutation of the Yang and the Yin, is perfectly just and impartial to all men, producing and protecting them all in the same manner. Heaven, the Yang itself, by means of the gods rewards the good, and by means of the demons punishes the bad, with perfect justice. There is, accordingly, in this world no felicity but for the good. . . .

The excellence of the man who assimilates his life and conduct with the Tao is preached by the Yih king in the following expressive terms:

"Yes, the great man is he who assimilates his virtues with those of heaven and earth, his intellect with the sun and moon, his rules of conduct with the four seasons, his fortunes and misfortunes with the kwei and the shên. He behaves in advance of heaven (that is, he conforms to it by timely initiative), and consequently heaven does not go against him; he follows heaven and thus reverently adapts his conduct to the four seasons, and so heaven again does not go against him; how much less will men go against him, and how much less will the kwei and the shên do so." . . .

Extraordinary terrestrial phenomena, interpreted as derangements of the Tao, have been officially observed and recorded in China by thousands. Observers and interpreters started from the principle that any motion in the ground portended evil, since the normal nature of earth is stability. . . .

Much more might be written about this pretended science, whose father is religious awe of the majesty and works of the divine universe and its gods, and its mother human selfishness, desirous of utilizing artificially the universe for worldly profit. It is for this reason a hybrid monster, which destroys the mental quiet of thousands and thousands of conscientious men, tormenting them with anxious thoughts about their future and their offspring, and constraining them to impoverish themselves for the profit of geomancers, grave-brokers, and land-owners. It disturbs domestic peace, disseminating discord even among brothers, and animosity between families, clans, and villages. It causes ruin of many families, wasting their means on the pretext of creating fortunes. It is an ob-

stacle to all sorts of enterprise which might be of the greatest advantage to the people. . . .

It represents the highest level to which mental culture has been able to rise in China, within the bonds of a classical orthodoxy, precluding all science of another order. The only power that can explode it is sound science, based on an experimental and mathematical investigation of the laws of nature. But such science is only just born in China. Should there come a time when it is seriously cultivated there, then, no doubt, a complete revolution in its religion, philosophy, ethics, literature, political institutions, and customs will take place: a process by which China must be either thoroughly disorganized and ruined, or reborn and regenerated. . . .

Can such a civilization, so strong, so tenacious, so deep-rooted, be sapped without resistance? China has no second system ready to put in the place of the old system. The death of the old must, accordingly, mean total disorganization, anarchy, destruction—the fullest realization, in short, of her own holy doctrine that, when man loses the Tao, catastrophe and ruin are inevitable.

—J. J. M. De Groot, *Religion in China.*

Definite Statements Concerning Jesus Christ by Chinese Mullahs

"Jesus was an apostle sent by God, but his ministry was inferior, and confined to certain limits: he was an apostle limited by weakness."

"Jesus was not the Son of God, nor did he die on the cross. The proof of this we have in the Koran: 'They slew him not, and they crucified him not; they had only his likeness.' Jesus foretold the coming of another; he was not the one indicated, but his predecessor: our prophet, Mohammed, was the one indicated, and there is no doubt that the one indicated is greater than he who indicates him. Thus it is evident that Mohammed was greater than Jesus—they were not even of equal rank—and whoever thinks the reverse is an infidel, and gives the lie to the revelations of God. Both Mohammed and Jesus were given miracles: to Jesus, the raising of the dead; healing sicknesses beyond the power of a physician; knowledge of the unseen, etc.; but it was by the help of the seal (last) of the prophets—who, without doubt, was our Mohammed. At the day of judgment, after other prophets have been asked to intercede, and have each definitely refused (Jesus being among the number), the prophet Mohammed will be asked, and will consent to intercede, and his intercession will be accepted. When I grasp all these proofs, all imagination

that Jesus was the Son of God is put far from me! Jesus was merely a preacher of the coming of Mohammed and his religion. At the last day, he will return to this world, become a Moslem, and enter into the bond of marriage."

—F. Herbert Rhodes, *Chinese Recorder,* February, 1913.

The first few Mohammedan services which I attended made a deep impression upon me. They are so simple and dignified; the mosques are so clean and orderly and free from tinsel, that the contrast with the Buddhist and Taoist temples and services is refreshing. They were the first non-Christian religious services I had ever attended that commanded my respect and stirred within me the spirit of prayer. But I have since come to know that not one in ten of the worshipers understands what is being said, as it is all in Arabic; and many of my pleasant impressions have been dissipated since I knew that the worshipers did not worship God with their whole mind or indeed with their intellect at all. In only one service have I ever heard any exposition in Chinese, though everywhere they have assured me that at times they do have preaching in the vernacular.

—W. B. Pettus, *Chinese Recorder,* February, 1913.

By means of polygamy, early marriages and the interdependence of clans, the Chinese people struggle to fulfil at all costs the inexorable demands of their patriarchal system; bringing their predestined victims of hunger and disease into a world that has no room for them; breeding up to a food-limit which, amidst toil and penury incredible, has long since reached the breaking point. A nation which implicitly believes, and unanimously acts on the belief, that a man's first duty in life is to provide as many male heirs as possible for the comfort of himself and his ancestors, inevitably condemns vast masses of its people to the lowest depths of poverty, and condemns the body politic to regularly recurring cataclysms. . . .

Even supposing that, by good government, the conditions of life were to be alleviated for the masses, that by economic reforms and applied science the resources of the country might be materially increased, it is clear that, for a people which rears four generations while Europe is rearing three, with whom the absence of posterity is a crime and concubinage the reward of success, any relief would be temporary—the fundamental problem deferred, not solved.

—J. O. P. Bland, *Recent Events and Present Policies in China.*

The subjoined mandate appeared on September 20:

The ex-Resident General Huang Hsing has in a telegram rightly pointed out the fact that, owing to the establishment of the republic and the sudden influx of new ideas and ideals into China, many thoughtless and frivolous people have misconstrued the meaning of the terms republicanism, liberty, and equality. As a result, the well-established traditions and the fundamental principles of China have not been well observed. For the purpose of maintaining our standard of morality and the practise of good ancient traditions, General Huang Hsing urges that the eight cardinal virtues of China—filial piety, brotherliness, loyalty, faithfulness, politeness, righteousness, honesty, and sense of shame—should be emphasized and be brought to the people's mind. Good principles and morality are the same all the world over. The change of a governmental system should certainly not be taken as a warrant to depart from the well-established ethical principles of morality. Nowadays, agitated by the great political changes made in our country, many seekers of foreign ideas who have failed to grasp the real spirit of Western sciences and who have simply been impressed by its material progress, begin to depreciate the great moral principles of our nation which have been handed down for hundreds of generations. I am well convinced of the fact that no nation can be called civilized without making the eight great virtues the basis of its government. I, the President, firmly maintain that the great danger of today is not in the material weakness of our nation, but in the condition of the human heart. If every person has his heart turned toward good, the country will be set on a firm foundation. May the citizens of the republic heed this exhortation!

—*China Year Book*, 1913.

We have lately seen a circular issued in the interests of "The Universal Interrelation of Religions." A belief in the Sabbath is indicated on the sheet, and it is stated that, "One principle underlies all law, and the myriad virtues have a common center." Following this, come quotations from the Confucian, Taoist, and Buddhist classics, the whole ending with the Lord's prayer. The circular is being used by certain persons who believe that identical ideas are fundamental to all religions, and that the faiths mentioned are not antagonistic, but kindred to each other.

There is little doubt that the revival of these Oriental faiths is due to their contact with Christianity. As the dead Midianite revived when he was thrown into the tomb and his body touched the bones of the prophet Elisha, so these dead and

dying faiths have been revivified by the quickening influence of Christianity. Scholars tell us that in the first century of our era Buddhism was already a spent force, but the fructifying tide of the religion of Jesus flowed over its sterile fields and caused them to blossom once more. Do we not see the same phenomena repeated in these last days? Buddhism readjusted itself so that it absorbed the Christianity it met with in the first century A. D. Is Christianity virile enough to absorb Buddhism in the twentieth?

—Editorial in the *Chinese Recorder,* June, 1912.

All down through the years of missionary work in China, official disapproval has been the root from which general suspicion and active opposition have sprung. When the emperor, the viceroys, the magistrates and scholars branded the Christian doctrine as bad and inimical to the state, what could the people do but try to drive it out? Now, with Christians holding high office in the state and taking a full share in local government, and with the president's approval of the doctrine itself, church-members will no longer be considered a separate class or as denationalized Chinese who have placed themselves under foreign protection. The gain is immense. For surely it means that the Christian message will receive a better hearing, the Christian Church will gain a new standing, and the Christian school will have a wider influence.

—Rev. G. H. Bondfield, *Chinese Recorder,* January, 1913.

Another sign of the times is the popular recognition of the Christian religion as one of the religions of China. During the last few days there has been a striking example of this. The Buddhists, Taoists, and Confucianists—not to speak of a new Universal Religion—are seeking to reorganize themselves into great Chinese Churches. The Buddhists and Taoists have just held their opening ceremonies. Delegates were specially invited from each section of the community, and, among others, the Christian churches were invited to send representatives. The significance of this is the recognition of Christianity as one of the Chinese national religions by the members of the other religions. One Buddhist priest spoke of the way in which Christianity had spread and become a world religion; and also of how it was engaged in good works, such as teaching and healing, and that in this it was an example to themselves. This popular recognition seems to clear the way for mass movements of the people toward Christ, and for the inclusion of all classes.

—W. Macnaughton, *Chinese Recorder,* January, 1913.

THE INFLUENCE OF CHRISTIANITY

CHAPTER VII

THE INFLUENCE OF CHRISTIANITY

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof, and on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

—Revelation xxii. 1, 2

It is interesting to inquire how far Christianity has been a factor in the production of the new China?

Causes of Awakening of China. There is a peculiar verse in the Book of Revelation which clings to the memory—"the earth helped the woman." It might be interpreted as meaning that in God's providence world forces are often used for the advancement of the interests of the Church, and to help in the extension of the Kingdom. Such undoubtedly has been the case in China. The awakening of China, the break-up of the old conservatism, and the throwing of everything into solution has been due to many causes, among which the following stand out in bold relief: 1. The fear of fur-

ther foreign aggression; 2. The impact of the West on the East; 3. The startling example of progress in Japan; 4. The better knowledge of Westerners and Western civilization; and, 5. Foreign commerce. In regard to the last-mentioned, Kipling somewhere compares the plying of merchant vessels between the Western and Eastern hemispheres to the flying shuttle weaving the warp and the woof together into a world-wide industrial brotherhood. These forces have compelled China to come forth from her age-long isolation and to enter into the comity of nations. Still, the analysis of the causes producing the change would be incomplete if we failed to recognize that the Christian religion has been one of the main factors.

Statistics Unsatisfactory. Let us state as emphatically as we can that the attempt to measure the results of Christian missions by the number of converts is unsatisfactory and misleading. We do not mean that statistics are not a criterion of progress to which we are forced to resort, but that the influences of Christianity are wider and more far-reaching than is shown by the actual number of accessions to the Christian Church. As Professor E. A. Ross says, "Now, the truth is, that, in the very nature of the case, by far the larger part of their accomplishment can never be claimed by the missionaries as their own. They dig the well, and toil at the windlass, but the waters they raise do not flow in an open conduit to the fields they quicken. Most of them disappear in the ground,

and when they reappear to make distant wastes bloom they cannot be identified. What of the young men leaving the mission colleges unconverted, yet imbued with Christian ideals? What of the bracing effect on the government schools of competition with the well-managed and efficient mission schools? What of the government schools for girls, which would never have been provided if the missionaries had not created a demand for female education, and shown how to teach girls? What of the native philanthropies which have sprung up in emulation of the mission care for the blind, the insane, and the leper? What of the untraceable influence of the Western books of inspiration and learning which, but for the missionary translators, would not yet be accessible to the Chinese mind? Among Chinese who neither know nor care for the 'Jesus religion,' the changes of attitude toward opium-smoking, foot-binding, concubinage, slavery, 'squeeze,' torture, and the subjection of women, betray currents of opinions set in motion largely by the labors of missionaries."[1]

Mission Period. Let us look at this a little more in detail. Modern Christian missions in China date back about three centuries to the coming of the Jesuit missionaries of the Roman Catholic Church, and started with the effort of Francis Xavier to break open the rock that seemed so adamantine. Protestant missions began about a hundred years ago with the arrival of Robert Morrison, in 1807.

[1] E. A. Ross, *The Changing Chinese*, 245.

Thus then there have been altogether three centuries of influence. During that period of time the tree has been bearing leaves for the healing of the nation.

Intellectual Enlightenment. In the first place, Christianity has brought intellectual enlightenment. Everywhere the missionary has gone he has founded schools. He has struggled to exorcize the demon of superstition and fear from the minds of the people, and replace them by the spirit of light and truth. As is well known, the early Roman Catholic missionaries did much in the translation of books of science and mathematics, and for a time won the favor of the court by their superior intellectual attainments. The educational activity of Roman Catholic missionaries has never been as wide and free as that of Protestant Christianity, and the new education found its way into China through the work of Protestant missionaries. No people on the face of the earth believe in the blessings of education so much as do those of Protestant North America, and hence it is natural to find American missionaries playing by far the larger part in the development of schools and colleges.

Some Educational Results. This work of education has gradually developed until in 1910 there were 3,708 primary schools, and 553 academies, colleges, industrial, medical, nurses' and normal schools.[1] How can we estimate the enormous stream of influence flowing from these institutions?

[1] *China Mission Year Book*, 1912, p. lxxxvi.

ST. JOHN'S UNIVERSITY, SHANGHAI
MARTIN HALL, CANTON CHRISTIAN COLLEGE

In a former chapter, we spoke of the marvelous results of the life-work of one man, Dr. Yung Wing, in the introduction of enlightenment into China through the first educational mission to the United States.[1] He himself was a product of a mission school. We might fill a chapter with accounts of what the graduates of these schools have accomplished for their country. One of the great leaders of the Christian Church, the late Rev. Y. K. Yen, M. A., helped to lay the foundations of St. John's University, Shanghai, and was a noble advocate for the suppression of opium in China, advancing the cause of the Anti-opium Society at public meetings throughout Great Britain. He came as a little heathen boy to a mission school, and there received the divine influences which molded his life and character.

Missionary Educational Pioneering. We cannot paint in too dark colors China's ignorance before the advent of the missionary. There was absolutely no accurate knowledge of the geography of the world, the history of other nations, and the causes of physical phenomena. Throughout the darkness of the land, there was no light save that which radiated from the mission school. It is very different now, but we should never forget how the enlightenment began. So it was also with the books which were translated into Chinese. It was through the work of missionaries that the first books on astronomy, chemistry, physics, geology,

[1] See pages 20, 21.

history, and other sciences were given to the Chinese. Those who scoff at missions little realize what a tremendous influence for intellectual enlightenment they have exerted.

Reform Movement. We believe it would be no exaggeration to say that the reform movement in China began first with the missionaries. The Christian Literature Society, formerly known as the Society for the Diffusion of Christian and General Knowledge, through the publication of books and magazines extended new knowledge and new ideas throughout the length and breadth of the land. Many of the reformers of 1898 looked up to Dr. Timothy Richard, the General Secretary of the Society, as their master and teacher, and realized that he had opened their minds to the truth.

Medical Work. Again Christianity has borne one of the leaves for the healing of the nation through its philanthropic work. Wherever the missionaries have gone, there have sprung up the dispensary and the hospital. This was inevitable. They would not have been true followers of the Great Physician had they been callous or indifferent to the sufferings of Chinese humanity—sufferings largely caused by crass ignorance in regard to the causes of diseases and their means of remedy. There were in 1910 in China 210 hospitals and 200 dispensaries, and 50,146 in-patients and 1,272,656 out-patients were treated.[1]

Beneficent Altruism. No greater evidence could

[1] *China Mission Year Book*, 1912, p. lxxxvi.

have been given to the Chinese of the spirit of altruism characterizing the Christian religion than the work of medical missions. It has been the means of converting many to Christ, but in addition to that, it has brought a new conception of love of mankind. Confucianism has developed no hospitals. Its negative statement of the golden rule has not given birth to an active crusade to relieve the miseries of mankind. Tried by this standard it is sadly wanting. A rational science of medicine was brought to China by the missionary, and in addition to all his labors in the hospital he has found time to instruct medical students and translate books on medicine into Chinese. In nothing perhaps is a nation more bigoted than in its belief in its own ancient system of healing. So it has been in China. In the face of prejudice and superstition and overwhelming odds, the medical missionary has patiently labored on until at last he begins to see results far beyond his expectations —incredulity replaced by faith, and the gradual introduction of saner methods of dealing with disease. In the dawn of the new day, perhaps some will overlook the real pioneers of the movement.

Tribute to Dr. Jackson. In days gone by, during antiforeign agitations, the hospital has sometimes been a cause of riots. Slanders circulated as to nefarious practises of doctors and surgeons have inflamed the minds of the ignorant masses and excited them to a wild frenzy. In striking contrast to such mad outbreaks, leading to incendiarism and

massacre is the changed attitude of officials and people. When Dr. Jackson of the Presbyterian mission laid down his life in Manchuria in his noble attempt to stem the ravages of the plague, his self-sacrificing spirit stirred the hearts of the Chinese and won their admiration. At the memorial service, the viceroy of Manchuria used the following remarkable words: "The Chinese government has lost a man who gave his life in his desire to help them. O spirit of Dr. Jackson, we pray you to intercede for the twenty million people of Manchuria, and ask the Lord of Heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave, now you are an exalted spirit. Noble spirit, who sacrificed your life for us, help us still, and look down in kindness upon us all."

Philanthropic Work. This altruistic side of Christian missions has not been confined to the establishment of dispensaries and hospitals. In addition we find 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, one asylum for the insane, one school for beggar boys, and a refuge for slave girls. It is as if the Christian missionary would place his healing hand on all the great sore spots of the social life of China.

Orphanages. Much has been written about female infanticide in China and we find no less an

Life of Dr. Jackson of Manchuria, courtesy of Hodder and Stoughton

DR. ARTHUR JACKSON

"Noble spirit, you sacrificed your life for us"

authority than Professor Giles stating that the charge of practising female infanticide brought against the Chinese is "an atrocious libel." We would be glad if we could endorse his words, but the evidence of the neglect of female infants on the part of the poor peasants is altogether too strong. Even if no live children were ever thrown into the baby towers, yet we have the fact confronting us that among the Chinese, one of the forms charity has taken is the establishment of foundling asylums for female infants. The Chinese lady who established the orphanage conducted by the Protestant Episcopal mission in Shanghai had the following experience. An old countrywoman brought in a baby girl given to her for the purpose of being drowned. She was rewarded for her trouble with a gift of twenty cents Mexican. In expressing her delight and thanks she said: "Had I known you were willing to pay for babies, I could have brought you any number instead of drowning them." We must bear in mind that the extreme poverty of the country people and the stern struggle for existence have been responsible for the practise, and not any abnormal cruelty on the part of the parents.

Leper Homes. Nothing was ever done for lepers until the advent of the Christian missionary. The principle of segregation was unknown, and the man tainted with disease married and lived with his family, and became a menace to all with whom he came into close contact.

Blind Asylums. It was also thus with the blind.

It never occurred to the Chinese that they could be educated and made useful citizens, earning their own living. The only calling for which they were deemed fit was that of the fortune-teller. Mr. Murray in his remarkable work in Peking first demonstrated the possibility of teaching the blind to read by means of the braille system and his institution has become a model followed by the Chinese.

Care for Deaf and Dumb. So it has been with the deaf and dumb. The first Protestant missionary to do anything for this neglected class was Mrs. Mills in Chefoo. She taught the Chinese how knowledge of the outside world and of spiritual truth may be conveyed to the minds of those who are deaf and how the speechless can convey their thoughts to one another.

Care for Insane. China is a country where there is a strong belief in demoniacal possession, and all forms of insanity are attributed to the influence of evil spirits. There have never been any asylums for the insane. Whenever the demented are violent, they are chained up in the courtyard of the house, exposed to the elements day and night, and fed by morsels of food thrown to them as if they were dogs. Nothing has astounded the Chinese more than the cures wrought through kindness and rational methods on these poor people. It has given rise to the belief that the Christian Church still possesses the power of exorcising demons.

Evangelization. The third main method by which the Christian Church has exerted a great

influence is that of evangelization. Some who have a weak faith in missions commend the educational and medical work, but speak disparagingly of the evangelistic. In many ways the latter must appear the more discouraging. At times it looks as if all the seed fell by the roadside. We know, however, that such has not been the case, and that the direct preaching of the Word in street chapel and market-place has been the means of winning many to Christ. Even when immediate results are not forthcoming, yet something is accomplished in preparing the way for a future reception of the gospel. Over and over again the Christian convert was first aroused by what he heard from some public preaching as he stood among the crowd.

A Preparation for Democracy. What we wish to point out here, however, is the fact that this constant preaching of the gospel has been one of the great forces by which new and revolutionary ideas have been spread among the Chinese. The preacher of the gospel proclaims everywhere those great truths which lie at the foundation of democratic principles, as for instance, the intrinsic value of each individual soul in the eyes of God and its latent power of sonship to the Highest; the brotherhood of man; and the Fatherhood of God. Then, in addition, he awakens in the minds of his hearers new conceptions of righteousness and sin, and puts before them higher moral ideals than any they have ever apprehended. Furthermore, he implants in their hearts new hope in regard to salvation and

personal immortality. Jesus Christ recognized the power of ideas, and hence his reiterated appeal, "He that hath ears to hear, let him hear." This constantly repeated preaching of the gospel is undoubtedly one of the foremost causes of China's awakening.

This Agency Calls Still for Missionaries. The statement is often made that China must be evangelized by the Chinese. The difficulties of the acquirement of the language, of understanding the mental idiosyncrasies of the Chinese people, and of presenting the truth in the way most easily comprehensible to them are undoubtedly very great. The Chinese evangelist has a great advantage over his foreign coworkers in these respects. Hence the emphasis is now placed on the importance of the training of the native ministry and of educating evangelists. It is said with a good deal of truth that the missionary may spend his energy and ability to greater profit in this way than by taking part in the direct work of evangelization. Yet on the other hand, the supply of Chinese clergy and evangelists is altogether too small. Everywhere we hear the same complaint. Those who apply to take up this work and who feel the call to it are far too few. The only remedy as it appears to us is the wider evangelization of the country. We still need men who will give up their whole time to the work of preaching in coöperation with native preachers, so that the multitudes may be reached. The supply of the native ministry and the work

of evangelization are indissolubly related to one another. Only by the earnest prosecution of the latter can we expect to get the material out of which will come the native ministry and evangelists.

Development of Christian Character. By another great branch of his work, the Christian missionary has been influencing the social life of China, and that is by the development of Christian character in the converts who have been brought into the Church. The little groups of Christians here and there formed into congregations are bound together for a threefold purpose,—to offer worship to God, to increase their own spiritual life, and to be active agents in the dissemination of light and truth. In the Roman Empire, in the early days of Christianity, the followers of Christ seemed so sharply distinguished from the people among whom they lived that they were often referred to as a third people. So it is in China; the Christians are differentiated from the non-Christians. Many of them lead lives which are the admiration and wonder of those who do not understand the transforming power of the gospel of Christ. Their family life is purer and more harmonious than that of non-Christians. They exhibit a greater regard for truth and honesty. They treat their wives and daughters better. They display more active compassion and sympathy. We do not mean that all who embrace the Christian faith live up to their profession, but making all necessary deductions for rice-Christians

and those who have been attracted by unworthy motives, it still remains true that the Christian Church as a whole reveals to the eyes of the Chinese a higher life than that produced by their own religions. When the Church passed through a period of trial during the Boxer outbreak, many stood the test as well as the Christians in the Roman Empire in the days of persecution. Thousands of Christian converts perished, although they could have saved their lives by trampling on a piece of paper bearing the characters for the name of "Jesus" or by sacrificing to idols.

Striking Change in Converts. "The break of the genuine convert with his past is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling, and unchastity, —the besetting sins of his fellows. He abandons cheating, lying, backbiting, quarreling, and filthy language, which are all too rife among the undisciplined common people. He shuns litigation, often the ruin of the villages. By withdrawal from the festivals in the ancestral hall and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus the converts become separatists, with the merits and defects of separatists. Cut off from the world, and thrown with one another, they form a group apart, a body of Puritans that will one day be a precious nucleus of moral regeneration for China."[1]

New Spirit of Truthfulness. A striking instance

[1] E. A. Ross, *The Changing Chinese*, 235.

of the Christian's new regard for truth came within the writer's experience a short time ago. A young man educated at a Christian college by pretending to be a Christian availed himself of the privilege of paying reduced fees on the ground that he was in needy circumstances. He succeeded in passing the examination held at Peking for selecting students to study abroad and was sent to the United States. There he became a Christian, and immediately afterwards wrote a letter informing the authorities of the college in China of the deceit he had practised, and promising to make amends for his sin as far as possible by refunding all the money of which he had defrauded the college. The repayment began at once and continued until the debt was wiped out.

New Regard for Women. We have said enough about the Oriental attitude toward woman. The social customs of China show the position of inferiority occupied by the weaker sex. Christianity brings a gospel which proclaims that there is neither Greek nor Jew, bond nor free, *male nor female,* but all are one in Christ Jesus. It elevates womanhood by the beautiful story of the Virgin Mother, and by the accounts in the gospels of the Master's treatment of women. We never read that Confucius addressed a single word to a woman. In his teaching he is entirely silent in regard to them. In Buddhism a woman's chance of salvation lies in the possibility of her coming back to the world as a man during her transmigrations.

Summary of Results Achieved. To sum up again what Christianity has done for women in China, we may say, it has opposed the casting away of female infants, it has set its face against foot-binding, it has made parents see that it was their duty to educate their daughters, it has discountenanced infant betrothals and forced marriages, it has admitted women to the same Church privileges as men, it has proclaimed that the same standard of purity is binding on men as on women, it has enjoined monogamy and given woman her rightful place in the family. It has been the greatest force for the elevation of woman and was the active leaven preparing the minds of the Chinese for the great changes which have recently been adopted.

Bible and Tract Societies. Our account of the stream of influence flowing from Christian missions would be incomplete if we failed to mention the work of Bible and Tract Societies. The three Bible Societies, the British and Foreign, the American, and the National Bible Society of Scotland, have done a marvelous work in issuing and circulating the Bible, New Testaments, and Portions of the Scriptures in the various dialects of the Chinese language. The total issue of the three Societies up to and including 1909 was as follows:

Bibles	461,826
Testaments	2,652,647
Portions	40,682,306
Grand Total	43,796,779

The price at which the Scriptures are sold is, of course, as low as possible, but the fact that year after year there is a steady demand goes to show that there is a desire felt by the Chinese to understand something about the Christian religion and its sacred Book. What is at first idle curiosity often leads to further search for the truth and has been the means of bringing many into the Christian Church. This wide-spread distribution of the Scriptures has as one of its results the breaking down of barriers between East and West. The point of view of Western civilization cannot be really understood apart from the religion to which it owes its highest ideals, and to understand this religion there must be a knowledge of its sacred Book.

Range of Tract Work. There are to-day nine Tract Societies at work in China, and all are doing a most needed work. The circulation of the Bible without tracts explaining it would be a great disadvantage. We must recognize the fact that the New Testament was not intended primarily for the heathen but for the members of the Christian Church. There is much in it that must be incomprehensible to one who has received no Christian instruction. Through these tracts simple truths are presented in such a way that they can be assimilated by the Oriental mind. The number of copies circulated in a year by the nine Tract Societies with their headquarters at Shanghai, Hankow, Chungking, Amoy, Hongkong, Peking, Can-

ton, Foochow, and Mukden, amounts to the large figure of 7,677,896.

Tracts Herald New Movements. It needs but little imagination to perceive the value of this missionary agency. A brief glance at the pages of history shows that a new literature always arises as an invariable concomitant of a new political or social movement. Along with the extended treatises which it calls forth, there are also the brief, condensed, and concise tracts, for abstract principles have not so great a power to influence men's minds as the direct and practical application of these principles to the circumstances of the times. In the days of Lollardy the tracts of Wyclif moved and stirred men's minds. Cobden and Bright carried on their agitation for the repeal of the Corn Laws by the same method. In the days of the French revolution the stream of tracts issued daily was so large that it was impossible for the press to publish them rapidly enough. The Chinese have used the same method, and the wonderful bringing about of the revolution was helped on by the circulation of tracts and pamphlets advocating reform, criticizing the old government, and creating new public opinion. So this powerful method is being employed on behalf of Christianity in China by the missionaries. The human voice cannot reach all the corners of the vast country, but where the missionary cannot go, there the tract has exerted an influence and prepared men's minds for the further reception of the truth.

METHODIST PUBLISHING HOUSE, SHANGHAI
SHANGHAI MISSION PRESS, SHANGHAI [p 232]

Criticism of Missions. We will now turn for a moment to some of the criticisms which have been made of Christian missions. We may divide them into three classes: Those of foreign residents in the East, those of the Chinese officials, and those of the rationalist.

1. By Foreign Residents in the East. One of the greatest surprises of the young missionary is the somewhat contemptuous and scornful treatment he is apt to meet with on his journey to China. Perhaps in the homeland he has been regarded as something of a hero because he has dedicated himself to the career of a foreign missionary. If so, the sudden fall from the height is felt all the more. Many of the officers of the ship on which he sails and some of his fellow passengers who may be returning to their homes or business in the East, look upon him as a deluded enthusiast or fanatic. In conversation, he will learn that missionary work is greatly overrated, and that the missionaries have not really accomplished anything. He is told that he is going on a fool's errand. He hears much about the easy lives missionaries lead and what a "soft thing" they have of it. The converts are referred to as rice-Christians and the whole enterprise is disparaged. His informants speak so emphatically and dogmatically that perhaps misgivings arise in his mind, and he wonders if he has been deceived. This has been the experience of many. Men who come out on a visit to the East hear the same stories, and when they arrive at the

treaty ports missions are referred to in so slighting a way that they often return home without having taken the trouble of visiting any of the institutions within easy reach.

Causes of Disparagement. What is the cause of the disparagement and criticism? Is it baseless slander or does it contain some grains of truth? The believer in missions naturally resents the misstatements and it is hard for him to review the situation calmly.

Assumptions and Lack of Tact. Prejudice against missions arises sometimes from the somewhat narrow and puritanical type of character displayed by one type of missionary. When a missionary tries to turn a steamer into a camp-meeting, it becomes somewhat annoying to his fellow travelers. If he wears an air of "I am holier than thou," of course it is resented. If he refuses, because he is not of the world to be in the world, he is looked upon as a Pharisee. In all fairness, I think we may confess that the missionary has not been entirely blameless and that some of the trouble is due to his lack of tact, and to his uncharitable attitude toward those whom he regards as worldlings.

Difference of Ideals. But making allowance for want of culture and education and tact on the part of some missionaries, the cause of their unpopularity is after all the lack of sympathy felt by many of the residents of the East for their aims and ideals. Some resent the outspoken hostility of the missionary to the opium traffic. Others selfishly

consider that by the enlightenment of the Chinese, the missionary is taking the bread out of the mouths of the foreign merchants. Still others find the purer lives led by missionaries a standing reproach to their own. The moral standard of life in the East is lower than that in a Christian country, hence Kipling says that there are no ten commandments east of Suez, "The sensualist, whose ruling passions are high living, drinking, gaming, and debauchery hates the missionary because his very presence is a reproof to him." It is the incompatibility between the idealist and the worldling.[1]

2. **Official Criticism.** We need not dwell long on official criticism. There is a well-known saying attributed to the late Li Hung-chang, classing opium and missionaries together as the two great curses of China. It was probably uttered as a jest, but the animus of it lay in the fact that China resented bitterly the interference on the part of missionaries in matters connected with the government, and grieved over the indemnities she had been forced to pay on account of the attacks made on missionaries and the destruction of their property by infuriated mobs.

Personal Indemnity Liable to Abuse. The interference on behalf of converts in the native courts, however excusable it may have appeared for the

[1] In making the above statements we recognize the fact that the best element in the Eastern foreign communities strongly sympathizes with the work missionaries are doing.

sake of obtaining justice for them, as we have already said, was unwise and unwarranted and naturally led to hard feeling on the part of the official class. It was a short-sighted policy, and has attracted to the Church many whose only reason for embracing Christianity was the desire to get protection from the native authorities or to seek help in lawsuits.

Voice of Missionaries against It. The great majority of missionaries has always been opposed to this method of procedure, but unfortunately the action of a few has sometimes brought discredit upon the whole body. At the great Centenary Missionary Conference held in Shanghai, in 1907, the following resolution was adopted. "That while the time has not yet come when all the protection to Christian converts provided in the treaties can safely be withdrawn, yet we recognize that such protection afforded at the instance of missionaries is intrinsically undesirable and also very liable to abuse. We therefore exhort all missionaries to urge upon their Chinese Christians the duty of patience and forbearance under persecution for Christ's sake, and also to make every possible effort to settle matters privately, an appeal to the magistrate being the last resort, and then only after full and careful inquiry into the real facts of the case, so that the privileges secured by treaty to Chinese Christians may not be abused, or the purity of the Christian Church corrupted and its good name prejudiced."

Property Indemnity a Problem. The question of indemnity for mission property destroyed by rioters is indeed a vexatious one. On the one hand, if the officials knew that they would escape scot free whatever happened to missionary property in times of disturbance, provided they could prove that they themselves were innocent, they would be tempted to adopt a policy of *laissez-faire,* and would not exert themselves to keep order in their jurisdictions. On the other hand, the fact that the indemnity is wrung from the innocent people of the district where the riot occurred, and does not actually come out of the pockets of the officials, earns the ill will of those whom the Christian Church seeks to benefit. There is little doubt but that in the case of the Changsha riots, in 1910, the mission property was attacked in order to get the hated local officials into trouble with the central government. The change of government in China and the granting of complete religious toleration will certainly minimize all cause of friction in the future between the authorities and the missions.

3. **Rationalistic Criticism.** In regard to the criticism of the rationalists, in some ways it hardly lies within our province to deal with it. The agnostic rationalist has discarded belief in a personal God and in Christ as a divine Savior. His attacks on missions are virtually attacks on the Christian religion, and the answer to them is the work of the Christian apologist. We have been struck by this in connection with the book put out with the title

A Chinese Appeal to Christendom. It was written under the pseudonym of a Chinese, but later the author confessed that he was an Englishman. Under the pretext of criticizing missions, he attacks many of the fundamental beliefs of the Christian religion. We might dismiss it as unworthy of consideration were it not that he has held up some of the weak points of the missionary enterprise as typical of the whole. It would be well for intending missionaries to read the book, so that they may see themselves as others see them—even when the picture is somewhat of a caricature. The value of the book consists in this: it shows very plainly the sort of men and women needed in the mission field. It will not do to think that enthusiasm for the cause and sincere conversion are the only requisites. We must have those who are abreast of the day, acquainted with the results of theological thought in the West, and with knowledge of the trend of science. It will be disastrous if we attempt to propagate exploded theories and abandoned ideas in China as essential parts of Christian truth. The thought of the age will find its way into China, and unless the missionary is acquainted with it, he will stand convicted of ignorance, or else will appear in the guise of one who is disingenuous and has been concealing certain elements of knowledge from his flock.

Appeal of the Gospel. So much may be noted in regard to the critics of missions. The unassailable truth is that the religion of Christ appeals to

the hearts of the Chinese just as much as it does to the hearts of Westerners, and that accordingly Christianity is exerting a growing influence in the country.

The Bond of Unity. The following familiar lines of Kipling's are often quoted as showing that there is a radical difference between the temperament of Orientals and Occidentals:

Oh! East is East and West is West, and never the twain shall meet
Till earth and sky stand presently at God's great judgment seat.

Those who would draw such a conclusion from the lines overlook those which immediately follow:

But there is neither East nor West, nor border, nor breed, nor birth
When two strong men stand face to face, tho' they come from the ends of the earth.

The intention of the poet was to show that with all the differences there is an underlying unity of nature. That is just what missions prove. The gospel of the love of God in Christ makes a universal appeal. The Lord's own words, "And I if I be lifted up from the earth will draw all men unto me," are daily being fulfilled. The Confucian scholar like Chang Bo-lin, of Tientsin, who resigns his position because he is a Christian, and the poor dying peasant woman who has carved on her coffin a little cross in the place of heathen symbols that others may know she died in the faith of

Christ, stand at the opposite poles of Chinese society, but the gospel appeals to both alike.

A Hopeful Parallel. "China's remoteness from our own historical epoch gives wings to the imagination, and the traveler realizes that very likely the missionaries there face much the same situation that confronted the infant Church in the Roman Empire—in both cases, temples, gods, images, altars, priests, sacrifices, superstitions, an outworn mythology, ancestor-worship, and moral ideals attracting only the élite. The Roman Empire was superior to China in civic virtue, but China is superior in domestic virtue. The plane of culture does not appear to be very different. . . . Since Christianity made its way through the Roman Empire chiefly by small tradesmen, artisans, and freedmen, why should it not make its way through the Chinese Empire? . . . It is quite as congenial to the Chinese as it was to the people of the Roman Empire in the third century."[1]

IMPORTANT QUOTATIONS

And yet I am sorry to say that the lay representatives of the Western peoples, the Occidentals living in China, diplomatic, consular, commercial, or industrial, have seldom manifested during the past year genuine sympathy with this immense effort on the part of a few hundred thousand men out of the huge population of China. It is very possible—indeed, common—for a foreign merchant to remain a whole generation in China and never make the acquaintance of a single Chinese gentleman, or, indeed, of any Chinese above the grade of a house-servant, a porter, or a clerk. An English merchant, who had been conducting thirty-five years a successful, widespread

[1] E. A. Ross, *The Changing Chinese*, 257-259.

business in China, told me that he did not know a single word of Chinese, or a single Chinese man except his compradore. Hundreds of foreigners in China live there for many years without making the acquaintance of a single Chinese lady or gentleman. . . . In the clubs organized and resorted to by English, Americans, and other foreigners in the Chinese cities, no Chinese person is eligible for membership. Think what that implies concerning the probable ignorance of the Occidental resident in China concerning the Chinese people, their qualities, their hopes, and their aspirations. The Western people in China who really know something about the Chinese are the missionaries, teachers, and other foreigners who go to China, and stay there, with some philanthropic purpose, or hope of doing good. They get into real contact and friendly relations with the Chinese, both educated and uneducated. One must not be surprised, therefore, if one finds among foreign business men who have lived in China only the most superficial acquaintance with Chinese conditions and qualities.

—President Charles W. Eliot, *Journal of Race Development,* January, 1913.

The last change to be noted is the loss of prestige the missionary has suffered because of the familiarity of the educated Orientals with the life of the so-called Christian nations. Formerly, missionaries were regarded as typical representatives of Christianity. Now the missionary finds by his side men whose lives often give the lie to what he preaches. Around him are scores of educated men of the country who have traveled or studied in Europe and America. Most of these men have seen little of our best side, and our worst is patent to any stranger with eyes to see. It is no wonder, therefore, that they declare that Christianity is discounted by leading thinkers in the countries from which the missionary comes, and that he is trying to foist upon them a foreign religion that has failed at home.

—Dr. E. W. Capen, *The East and the West,* April, 1912.

There is no "sign of progress" more marked than the changed attitude toward Christianity, on the part of officials, gentry, and the common people. The attitude of the officials is more than simple religious toleration. Under the old régime, students from mission schools and ministers of the gospel were not even allowed a voice in the selection of delegates to the Provincial Assembly. Now they may not only be members of this Assembly, but numbers of them have been appointed to

high official positions. Those who have investigated tell us that 65 per cent. of the present officials in the Kwangtung province are either members of Christian churches or in such close connection with churches that they call themselves Christians.

—Dr. H. V. Noyes, *Chinese Recorder,* January, 1913.

Having listened to a great many discussions on mission work, there has grown upon us the feeling that as a body we lack perspective. There are those who advocate that the boards should make final gifts to specific fields, and then, with the exception of supporting missionaries and maintaining institutions already established, leave the problem until it is assumed by the Chinese Church. This method overlooks the need of tremendous development intensively. Others, possibly more numerous, think and talk as though the task of the foreign mission boards and the missions is of indefinite duration. Listening to them, one gets the impression that it is our task to provide a sufficient number of foreign missionary evangelists to convert China; and that we must establish an educational system that shall meet the needs of the whole of China. Should we not be truer in our thinking if we kept in mind the fact that we are here to plant Christianity; to establish a nucleus that shall determine the type without attempting to carry the whole burden? We need a certain number of churches built with Western money; we need a complete educational system in connection with our Christian work; we need medical and philanthropical work to illustrate the spirit of Christianity, but each denomination does not need itself to maintain a complete educational system, and with the growing Chinese Church we should no longer assume that the providing of a sufficiency of evangelistic workers rests alone upon us. Our task of intensive development is far from finished, but more and more the problem of an extensive development should be allowed to fall upon the Chinese Church. What we contribute to the planting of Christianity must be the best, but it is not our task to try to give all that is needed in any line of Christian activity.

—Editorial in the *Chinese Recorder,* March, 1913.

PRESENT AND FUTURE OF THE CHRISTIAN CHURCH

CHAPTER VIII

PRESENT AND FUTURE OF THE CHRISTIAN CHURCH

He who has understood, in however faint degree, what the first great missionary called "the eternal purpose," or, as it should perhaps be rendered, "the purpose of the ages," namely, that through the Church of God should be made known, not to men alone, but to the whole universe, the manifold wisdom of God, will feel that all argument for postponing the missionary enterprise, which is based upon a criticism of apparent results, is irrelevant. What is most needed at the present time is not a juster estimate of the failure or success of modern missions so much as a truer appreciation of their final aims.

—Canon C. H. Robinson

Right Measurement. In our last chapter we uttered a warning against measuring the influence of Christianity in China merely by counting the number of converts. At the same time we acknowledged that such a computation was necessary and an index to progress.

Statistics. The following statistics show that the work of founding the Christian Church in China has passed its initial stage. In addition to one mil-

lion and a half Christians who are members of the Roman Catholic Church, there were in China in 1910[1] connected with Protestant Churches a Christian community of 324,890. There are 502 ordained pastors, 7,281 evangelists, 1,789 Bible-women, and 2,955 congregations. The amount contributed by Chinese for Church work in 1910 was $150,000. It is significant to note that the ratio of progress has greatly accelerated in recent years, and that the number of Christian converts has doubled since the year 1900. As the movement gathers momentum, we may confidently expect even more rapid growth in the future.

Our Aim. We have come now to the stage when we must seriously consider how the Christian Church is to become thoroughly indigenous in China. Our effort must be threefold: to foster self-extension, self-support, and self-government. We begin to look forward to the time when it will no longer be in tutelage to the foreign Church and when the work will cease to be under the management of the foreign missionary sent out from home. As was pointed out at the Edinburgh Conference, the Church in the mission field is one of the most important subjects that can engage our attention. The future depends upon the wise development of the Church already in existence. The passing from childhood to manhood with institutions as with individuals is the most critical period.

[1] Latest available statistics, given in *China Mission Year Book*, 1912, p. lxxxvi.

Self-extension. Of course, the time has not yet arrived when we can leave the Church in China to carry on its own missionary propaganda. Each native congregation should be a center of missionary activity and each sincere Christian should act as a missionary, but the work to be accomplished is so vast that for years to come a host of consecrated men and women from Christian lands will be needed to help in the enterprise.

Inadequate Force. The number of Protestant missionaries in 1910 was 5,144, and of Roman Catholic missionaries 1,475, making a total of 6,619. This would mean, taking the population of China as approximately four hundred million, that there is only one Protestant foreign missionary to every 78,000 inhabitants. If we make our calculation after adding the number of native workers of the missions we may compute that there is a Protestant Christian worker to every 20,000 inhabitants. This shows of course how utterly inadequate the present force is for the accomplishment of its stupendous task.

Unoccupied Fields. A careful survey brings out the fact that there are many portions of the field still unoccupied. An interesting table drawn up by Dr. MacGillivray in the *China Mission Year Book*,[1] 1911, states the number of missionaries in each province and shows how unequally the force is distributed. The largest number was in Kiangsu, Kwantung, Fukien, and Szechwan, and the smallest

[1] See page 293.

in Mongolia, Sinkiang, Kweichow, and Kwangsi. In Kweichow, for instance, there was one missionary to every 332,609 inhabitants. Even in provinces well occupied there are many districts where little or no work is carried on as is the case in Chekiang, Hupeh, and Kiangsi. Of course, missionaries in their choice of location have largely followed the line of least resistance, and heretofore it has been difficult to obtain a footing and to secure residence in many portions of the country. With the door of opportunity now thrown open more widely, it will be possible to locate missions in places formerly inaccessible.

Need of Reenforcements. Certain conclusions are suggested: First, the need of reenforcements. Many appeals have gone out to the home Churches giving an estimate of the force of workers needed for the evangelization of China. All such computations must be more or less tentative. It would be a reasonable policy to attempt to double the present number of workers in the immediate future. A word of caution should be uttered, however. It will not be wise to adopt plans by which we can flood China with missionaries irrespective of their fitness for the work. As in the past, so in the future, quality will count for more than quantity. The conversion of the East calls for the best equipped men and women the West can send. Every ounce of ability can be used to good purpose in this mission field. In sending fresh recruits we must endeavor to raise still further the average

standard of qualifications of the entire missionary force.

More Native Workers. Secondly, the other conclusion to which we are driven is the absolute necessity of increasing the force of native workers. The man who is successful in the training of the native ministry,—catechists and evangelists,—is taking part in a work which extends his own influence many-fold. As was noted at the Edinburgh Conference: "The supply of men of the right type as theological students is not at all adequate to the demands of the work. . . . It is evident that in all parts of the world the advance of civilization and the increasing complexity of life creates a difficulty in securing a sufficient supply of qualified students. The minds of inexperienced young men in the mission Churches are naturally somewhat distracted by their sudden introduction to wide ranges of knowledge and interest which are entirely new to them. At the same time they are attracted by many opportunities of turning their knowledge to account in commerce or in government employment, and these callings offer a much higher rate of payment than that which is offered either by foreign missions or by those native Churches which support their own workers. It is quite evident that there is generally a very creditable amount of loyalty to the Church and its work, and, inadequate as the supply of qualified students is, it would be much more inadequate but for the fact that many of them are willing to make pecuniary sacrifices for the sake

of devoting their lives to the service of the Church, rather than engaging in more lucrative employments."[1] Over and over again we meet young men in the ministry, who with their education and attainments could secure salaries twice and three times as large as those they receive from the Church. Only as the general spiritual tide of the native Church rises to a higher level, will the absolute essential—the spirit of self-sacrifice—increase. When the young men are actuated by this spirit, there will no longer be a lack of applicants for the native ministry.

Need of a Well-qualified Ministry. In their urgency for the increase of the number of native workers, missionaries are sometimes tempted to lower the standard of intellectual qualification. Those young men who are highly educated and have received a knowledge of the English language are attracted away, and in order to prevent this, the missionary would advocate giving an education that will have a lower pecuniary value. The narrow policy of restricting our education would be a fatal one. China calls for a well-educated ministry, and we must give our young men as wide a culture as possible. Although we need simple, earnest evangelists for our work, yet the *supreme need is for the well-educated, able, consecrated leaders.* We must produce men of the type of Tertullian, Origen, and Clement of Alexandria, if we are going to in-

[1] Edinburgh Conference Report, Vol. II, *The Church in the Mission Field,* 184.

DING LI MEI, CHINESE EVANGELIST

[p 250]

fluence profoundly the religious life and thought of this nation. We must remember that the native missionary, in addition to having to meet the arguments raised by Confucianists, Buddhists, and Taoists, is also called upon to resist the same attacks on religion as are current in Western countries, for every breeze of rationalistic thought is felt in China. He must therefore be able to give a reason for the faith that is in him and to show that the results of scientific investigations are not subversive of the truths of the Christian religion.

The Christian College and Theological Training. The need of the well-qualified ministry of the native Church to help in the extension of the Church leads to the subject of the Christian college. Its development is a necessity as it is the training-ground for those who will take up the special study of theology. "Theological learning in apologetics, Biblical criticism, Church history, and dogmatics, with relevant philosophy and ethics, should be adequately taught in all theological schools of the higher grades. Now that the battle is joined, contentment with makeshift courses of training for our best men in the mission field would be disloyalty to the Christian cause."[1]

Mass Movements. Some look forward to more rapid extension of the Church in the future through what may be called "mass movements." There have already been instances of whole towns and

[1] Edinburgh Conference Report, Vol. II, *The Church in the Mission Field,* 198.

districts seeking admission to the Christian Church, and the missionary has been overwhelmed by what appears on the surface to be a great spiritual movement. Experience proves, however, that much caution must be used in guiding and controlling such movements. Sometimes it turns out "that the movement has been inspired by the hope of gaining missionary support in lawsuits or winning the approval of the mandarins or enjoying consular protection in times of trouble. In one district of Kiangsi, in 1901-02, a single enthusiastic missionary gathered in twenty thousand souls, and numerous self-supporting congregations arose. But presently the proselytes went to settling old scores with their Roman Catholic enemies, and the new missionary sent out to sift the wheat from the chaff found himself, after a year of Church discipline, with only a hundred faithful."[1]

Peril in Mass Movement. The thoughtful missionary looks forward with anxiety to the prospect of multitudes seeking admission into the Christian Church. He knows that the day is coming when a general movement of the people may be expected. He remembers that in the history of the Church in the past wholesale conversions have not been an undisguised blessing. The tone of the Church may be lowered. Worldliness may creep in. A larger mass than can be readily assimilated will present innumerable difficulties. Spiritual Christianity is advanced by winning individuals, not by

[1] E. A. Ross, *The Changing Chinese*, 236.

attracting masses. Complete religious toleration granted, these movements will be unavoidable. Will the Church be ready to deal with them? Will the force of workers be sufficient? Will its organization be strong enough?

Self-support. In the early days the missionary perhaps did too much in the way of pauperizing the native converts. Everything was done for them and they naturally came to look on the Church as a great benefactor, conferring benefits with no expectation of a return. When there was but a handful of Christians, it was easy to allow the matter of self-support to lie dormant. Now it has become one of the pressing questions of the hour, and we realize that only a self-supporting Church can become indigenous. Considerable progress has been made, and we find many congregations supporting their own pastors, meeting all their own expenses, and carrying on missionary work among the non-Christian population. The new spirit of nationalism helps to foster self-respect in the congregations, and they are no longer willing to rely entirely on foreign support. They have grasped the connection between self-support and self-government. They have conceived the aim of developing an autonomous Church, and they realize that the first essential step is to provide for their own maintenance.

Methods of Encouraging Self-support. Different methods of encouraging self-support are resorted to by different missions. The underlying principle is the same, namely, to help in sustaining native

congregations until such time as they can entirely assume their own support. The Church Missionary Society has worked out a system of grants-in-aid to native congregations which decrease in proportion to the increase in church-membership. Some take the ground that the best method to insure self-support is to connect it with the ordination of the ministry. "When a congregation has become strong enough to support its own pastor, then it should be allowed to elect one of the evangelists, catechists, or theological students for such position, and then, and not until then, should the man receive his ordination to the ministry."

Question of Church Edifices. Care must be exercised in regard to providing churches for native congregations. The investment of foreign money in schools, hospitals, and similar agencies is entirely legitimate, for such institutions represent the Christian philanthropy of the foreign Church. Although we must erect churches at our central stations worthy of the Christian religion, where Christian worship can be conducted in a dignified manner, yet it would appear to be better to allow the edifices to come for the most part as the natural development of the Church takes place. In New Testament times, certainly the external fabric was not considered the matter of prime importance. We read of the church in the household of this or that Christian. Although inconvenient to conduct public worship in private houses or rented premises, yet it would be better to follow this plan in interior

TEMPLE OF HEAVEN
Where Christian worship has been held

SELF-SUPPORTING CHURCH, YU YAO, NEAR NINGPO
[p. 251]

stations rather than provide a costly shell before there is the life within of which it should be the natural embodiment. In every case, the erection of the building should be dependent on a liberal subscription on the part of the congregation for which it is intended. Dr. J. C. Gibson, of Swatow, who has done so much for the development of self-support in the Church in the mission field, writes the following encouraging words: The problem of the self-support of the Church is now universally recognized not only as an ideal, but as a working program which is daily advancing towards fulfilment. Time is needed for working it out, but the principles and the assurance of success are now well within the grasp both of missionaries and of Chinese Christians." In China as elsewhere, Christianity has had its strongest influence first among the poorer classes. It is now reaching the middle and higher classes. In proportion as it permeates the whole of society, the problem of self-support will solve itself.

Self-government. Even if the missionary was not anxious to promote self-government, the new national spirit, as we have already stated, is a force which makes for it. A Church under foreign control appears to the Chinese as a foreign religion. The idea of its being foreign deters many from entering it. The Chinese Church has already shown what it can do in the way of self-support, and it is also manifesting that it possesses a large amount of administrative ability. By many of the missions

great steps in advance have been taken in regard to this matter. This is especially the case with the Presbyterian missions and those of the Anglican communion. The Chinese are very anxious for a more complete autonomy, but most of them are wise enough to see that autonomy and self-support are interrelated. As has been well said, "Taxation without representation is tyranny, but representation without taxation is worse."

Impulses Leading to It. Some attempts have already been made to break loose entirely from mission control and to establish an independent Church. Thus far they have not proved a great success, the reason being that most of the Chinese prefer to remain loyal to the Church in which they have been brought up and to await patiently the day of more complete autonomy. We may expect, however, increasing restiveness unless a greater share in management and control is given to the leaders of the native Church. They are sensitive at being placed in a position where it appears as if they were the servants of the foreign missionaries, and it will be wise to give them increased responsibilities just as fast as they show themselves capable of assuming them. As has often been said, we must endeavor to make plain that the foreign missionary and his native brother are coworkers in one cause, and we must remove the erroneous conception that the latter is the hireling of the former.

Development in the North. An interesting ex-

periment in the development of an independent Church is being tried in the North, and it will be watched with close interest. The form of Church policy and the statement of faith which it adopts will be indicative of what seems to be of greatest importance to the Chinese mind in connection with Christianity.

Native Lack of Discipline. One of the greatest problems the Chinese will have to solve in connection with the establishment of independent churches is that of discipline. The Oriental dreads making enemies, for he never feels sure but that some day he will be the victim of the injured party. On this account he is apt to be reticent in regard to grievous offenses. Lax discipline is one of the greatest faults in connection with the government school system. The same sort of lax discipline in the Church would be disastrous.

Mission Unity Needed. Undoubtedly one of the causes holding back the development of an autonomous Church in China is the lack of corporate Church unity. If all Protestant Christians belonged to-day to one united body, it would be comparatively easy for them to become an independent Church. Foreign missionaries have propagated their own divisions and thus we find a large number of Churches, some strong and some weak and struggling. The writer is convinced that sooner or later, even if the home Churches were benighted enough to attempt to plant their divisions permanently, a great centralizing movement will take place among the na-

tive Churches. The reasons for remaining apart can never appear to them as cogent as they do to us. In order that they may be strong in the face of great opposing forces they will unite. The problem of Church unity may be settled on the mission field sooner than it is in Christian lands.

Spiritual Life. The spiritual life of the Christian Church is of course a matter of grave concern. Self-extension, self-support, and self-government all ultimately depend upon it. A living Church will propagate itself, support itself, and develop the ability to govern itself. Sometimes we are discouraged because the native Church does not advance more rapidly in spiritual stature. We forget that it must be a slow growth and that the perfection of saints cannot be reached by a sudden leap. We would be more charitable and patient if we bore in mind the low spiritual and moral environment by which the nascent Church is surrounded.

Evidence in Character. The Chinese Church has produced many men and women of saintly character, and in the persecution connected with the Boxer uprising, many proved themselves worthy of enlisting in the noble army of martyrs. Every missionary can bear witness in his own personal experience to the transforming power of Christ in the lives of Christian converts. One has only to read a biography like that of Pastor Hsi if he would have an evidence of the high type of character produced among the Christians of China.

Revivals. For the purpose of stimulating growth

in spiritual life, the method of holding revivals has been resorted to, and wonderful accounts reach us of the effects of such special services in Manchuria, Fukien, and other parts of China. "There have been strange demonstrations of contrition, and public confession of personal sin, accompanied with great intensity and perseverance in fervent prayer." We must be careful in the use of such methods, lest they lead to unwise exaggeration and unhealthy excitement. The Chinese who have appeared to us all along as a very matter-of-fact and unemotional people, have proved in political as well as in religious matters subject to hysteria. Religious appeals directed only or chiefly to the emotions, apart from the reason, will often lead to disastrous consequences. The later reaction from the high pitch of excitement is apt to work more harm than the good which seemed to have been accomplished. "The real working of the Holy Spirit must manifest itself, not in the excitement of meetings however profitable, or even in testimonies however fervent, but by 'signs following' in holiness and elevation of spiritual living."[1]

High Relative Level. Taken on the whole it would be fair to say that the average of spirituality and morality in the Christian Church to-day in China will compare most favorably with that of the Church in the home lands.

Outlook. We must turn now to the outlook for the future. No one can predict with certainty God's

[1] Dr. J. C. Gibson.

plans in regard to this great people. We may take as our battle-cry the evangelization of the world in this generation, but of course we do not mean to place bounds or limits to God's activity. No one knows the day or the hour of the coming of the Son of Man. In the history of the Church as in the history of nations it is the unexpected that is always happening. Noting the advance already made and relying on God's promise, we are right however in looking forward to the future in a spirit of hopefulness and courage. If the Church of Christ realizes the criticalness of the time, and the greatness of the opportunity, and if a great and united effort is put forth, wonderful things may be accomplished. We must face squarely some of the problems which must be solved and the means which must be employed so that the missionary enterprise in China may be brought to a successful issue.

Church Unity. One of the most pressing problems is that of Church unity. Frequently the divided state of Christendom is lamented on account of the economic loss which it involves. It is easy to point out the needless expenditure incurred by the support of so much machinery in the home land and on the mission field which would be unnecessary were the Church one corporate body. Now we have a multiplication of mission boards at home and a multiplication of mission institutions in the field. We do well to dwell upon this disadvantage connected with missionary enterprise, but

it is not the greatest evil connected with division. The loss of spiritual energy far outweighs the economic loss. Dr. Newman Smyth has used the following striking illustration. If we take a number of disconnected cells, we know we can get only a small amount of energy from each. If we unite them in one battery, the energy is increased greatly in excess of the sum of the number of cells used. So it would be with the Church. Unity would lead to a vast increase in the spiritual energy of the whole body. Is not this the reason why Christ associated unity and the power of witnessing so closely together: "That they may be one, that the world may know that thou hast sent me"?

Strength of Movement Abroad. In the mission field there is a stronger desire for unity than in the home Church. The missionary realizes its absolute importance. Hence we find questions of cooperation, comity, and federation frequently discussed. For the most part missionary bodies have agreed to avoid unnecessary overlapping of their work. In educational work they have accomplished a good deal in the way of coöperation, several mission bodies uniting in the support of one institution to serve the needs of all. The list of such cooperative schemes is on the increase. We now have union medical colleges, union universities, union theological schools, union normal schools, and union women's college, union Bible institutes, union mission presses, and union tract societies.[1]

[1] *China Mission Year Book,* 1911, p. 188.

Large Unions Planned in Two Fields. In North China there is a proposal, on the lines of the South India United Church, to unite the churches of the Presbyterian missions, the American Board and London missions, the Methodist Episcopal, English Methodist, and English Baptist missions. It is suggested that the name should be The Chinese Church of Christ. In West China, the missionaries have taken in hand the supreme problem of forming one Christian Church. Dr. Joseph Beech, in speaking of the endeavor, says: "We may fail to convince the home constituency and so be unable to realize outward organic union, but catholicity and unity will continue to dominate West China."[1]

Need of Corporate Reunion. Coöperation, however, is not union, and the difficulties of conducting coöperative institutions are innumerable. We cannot be satisfied with this nor with federation as the final solution of our problem. We must hope and pray for the corporate reunion of Christendom. As Dr. Gibson says: "Assuredly the day will come when Christian men will feel puzzled to explain why, in the beginning of the twentieth century, Christians thought it necessary, even in the presence of the hostile forces around them, to stand aloof from one another. We talk as if we were under some inscrutable doom of alienation which we cannot escape. Perhaps the specter which haunts us is but the shadow of ourselves, and if we could all turn full face to the light, it would dis-

[1] *China Mission Year Book*, 1912, p. 276.

appear. What if the chief problem of the Chinese Church should prove to be—*Ourselves!*"

Denominational Unification. Another encouraging sign of coming unity is the formation by closely related units of larger entities. Presbyterian bodies have united together. Churches of the Anglican communion have established one Church for China. Methodists, Baptists, and Congregationalists are showing the same centripetal tendency. When these larger units are formed, mutual conference between them will become easier. The units are now forming molecules and we may expect the molecules to be attracted to one another until the one body is formed.

Development of Educational Work. Another urgent need of the Church in China is the rapid development of its educational work. We need not refer again to the glorious part the Christian Church has played in the introduction of liberal education into China. Now we confront an entirely new situation. The new government of China will press forward with the development of a national system of education for the whole country. It will follow in the footsteps of Japan. It will look to the United States as a model. What will become of mission educational institutions in the face of this increased activity on the part of the government? Are they doomed to disappear in the course of twenty-five or fifty years? Will they any longer be necessary?

Need of the Christian School. In answering

these questions we will first consider their necessity. If the Christian schools in China should be blotted out, the loss would be irreparable to the cause of the Church and the extension of Christian civilization. Government schools will be secular, and inasmuch as they will exist in an environment which is non-Christian, we cannot expect them to exert an influence in favor of Christianity. It will probably be hostile.

Object-lesson of Japan. We have a great object-lesson before us in what has taken place in Japan. In the first number of the *International Review of Missions,* President Tasuka Harada, LL.D., in an article on "The Present Position of Christianity in Japan" points out the fatal mistake made by the Christian Church in that country by its neglect of education. "Thirty years ago," he says, "Christian higher educational institutions could compare favorably with the corresponding grade of government institutions in both equipment and work, and Christian schools were admittedly in the front rank. Meanwhile, however, government and public schools have advanced a hundred paces, while Christian schools have taken but two or three faltering steps." And again, "If the falling behind of Christian schools is not checked, it is no exaggeration to say that within twenty or thirty years Christian scholarship will be an inconsiderable factor in the thought and higher life of the nation. It is certainly a crisis, calling for resolute action and large policies by all the Christian forces. We need

the best possible middle schools, where the foundations of high and manly character may be laid; we need Christian higher schools, where a liberal training may be given; and we need Christian universities, with theological, arts, and science departments, to produce leaders in these branches of knowledge. . . . For the consummation of the evangelization of Japan in any true sense such educational institutions are a *sine qua non,* and for this reason, if for no other, we must continue to look for generous help to our Christian friends across the seas." His words apply even more forcibly to the conditions which will arise in China if we neglect our educational work.

Need of the University. The need of the Christian university in China has been much discussed. Already there are several institutions of university grade, and all that prevents their further development is the lack of funds. The United Universities' scheme for a university in Central China is now before the public and appeals for its support are being made in the home lands.

Many Higher Institutions Required. It would be well, however, to bear in mind the need of strengthening many phases of the educational work. The founding of one new university will not meet the demand. China is a vast country, and the Church should plan for the building up of colleges and universities at many strategic points. Mr. Leslie Johnston in the January, 1912, number of *The East and the West* asks the following pertinent questions:

Can the Church "afford to allow the stream of its education to flow into and be absorbed by the sandy wastes of materialism? That is what the lack of a Christian university will mean, for the only other outlet for the Christian student who would obtain advanced knowledge is the materialistic government college and university."

Need of Specialization. Furthermore, we would emphasize as one of the great needs of the future further specialization. We have reached the time when the work calls for specialists. Formerly, the missionary was obliged to turn his hand to work for which he had no special training. It is foolish to expect a man to run a school, carry on evangelistic work, train native workers, translate books, and administer the affairs of the mission. Only by further division of labor can the work be carried on efficiently. We need evangelists, pastors, teachers, professors, translators, doctors, nurses, treasurers, business managers, kindergartners, and other special workers.

Literary Work Demanded. It would be difficult to exaggerate the importance of setting aside more men for literary work. Schopenhauer, Hartmann, and Haeckel have been translated into Chinese and antichristian literature is rapidly increasing. The Chinese naturally consider that these are the latest and final utterances of Occidental philosophy. The only possible way of counteracting their widespread influence is by the dissemination of books of a different character. Many of the brightest minds of

the West should be engaged in making known to China through translations the standard literary works of the Occident, so that they may obtain an adequate knowledge of Christian philosophy and have a true conception of the best recent utterances of Western writers on religious subjects. Such work as that carried on by the Christian Literature Society needs to be greatly expanded.

Need of Evangelists. Lastly, as we have already stated, there must be a larger number of those sometimes called "ordinary missionaries" devoting themselves entirely to the work of evangelization. They should be dispersed throughout the country, living in the towns, among the people, forming friendships with them, especially with those of the educated classes. If such missionaries combine broad culture with ardent devotion to Christ, and with a love of their fellow men, they will play a most important part in the evangelization of China. "Is it not time to stop saying, 'The best evangelists for China are the Chinese,' and 'No country was ever evangelized but by its own people'? These are truisms, that is, fractional truths; but they have been repeated too often, and like other truisms, they have become untrue. The Western Church needs to be told that the way to get more and better Chinese evangelists is to send out more and better qualified foreign missionaries, to be in every mission its evangelistic corps, the nucleus of the evangelistic corps of the Chinese Church." [1]

[1] Dr. J. C. Gibson in *China Mission Year Book*, 1911, p. 184.

The Calls. As we glance back over Church history, we learn that from time to time there came a call from the Head of the Church to undertake a task of stupendous magnitude. However, before the summons was issued, the way was prepared and the door of opportunity flung open. So it was when the call came to win the Roman Empire. No sooner was that task nearing completion than another great call or commission was imposed. The downfall of the Western Roman Empire and the irruption of the barbarians from the north made possible the conversion of Europe, and then began the missionary work among Germans, Franks, Scandinavians, Celts, and Anglo-Saxons.

Third Great Call. Something like a century ago the third great call began to be heard, and this time it was for the Christian conquest of the Orient. Little by little barriers have been leveled, and the way made clear. To-day we realize that Christ is summoning his Church to the conquest of China.

Immensity of Task. The immensity of the task is inspiring. The Chinese are a great people: first, on account of their number, 400,000,000, to be won for Christ; second, on account of their splendid racial characteristics. Tried by the rule of the survival of the fittest, they have survived, and will survive. They possess untiring patience, indomitable perseverance, remarkable fidelity and reliability, strong common sense, keen intellectual ability, great social virtues, frugal simplicity in life, and exalted moral ideals. In the third place, they are

great because of the greatness of their civilization, a civilization founded on moral principles and not on force, the highest in the world until 300 years ago, and hoary in years compared with our own. Surely this unique people, preserved for so many centuries, must have a great part to play in the future. It is impossible to think of them as dying out or becoming extinct. No one can foresee their influence on the coming development of the world's civilization.

Point of Crisis. The criticalness of the times is an inspiration. The old civilization is declining, and with the influx of Western ideas and principles there has come a period of transition. The danger is that they may accept only what is bad from us and reject what is good. Successful materialism may obscure the hoary wisdom of their own philosophy. Now is the time when they need to learn of the spiritual and saving power of the religion of Jesus Christ.

Greatness of Opportunity. The greatness of the opportunity is inspiring. In the days of the beginning of Protestant missions in China, progress was so slow that it appeared as if the task was hopeless. In recent years a marvelous change has come. China has been opened up, her barriers of exclusiveness have been razed to the ground. She wants to learn from the West. China is awake. "The biggest of all nations, the people with the greatest latent powers, the heirs of to-morrow, have started to school to learn all the ways and weapons and

wisdom of the West."[1] The opportunity to influence them for good is almost incredible. Can we put before ourselves any higher ideal or any more glorious ambition than to have a part in the uplift of this people. The Church is growing with wonderful rapidity. We can "look on the fields, for they are white already to harvest." As in the past, so now, the victory will not be won without a struggle. The same conflict between the power of darkness and light will take place in China as in the Roman Empire and as in the forests of Europe.

Who will Hear and Respond? Will the Church heed the call? Will men and women volunteer to take part in the campaign in sufficient numbers? Will the enterprise be supported worthily? Who will listen to the voice saying, "Who will go?" and answer, counting it a glorious privilege more than a sacrifice, "Here am I, send me"?

IMPORTANT QUOTATIONS

Such success, however, brings its peculiar dangers. Christianity is in peril in China from a wave of intellectual popularity. It is too true in many instances, especially among the educated youth of the land, that with the head man believeth, and with the mouth a formal confession is made, while the heart, the very fountain of faith, is still parched and dry. An unspiritual confession is the positive danger which threatens many of the churches of China, especially in large centers of population where thought is quick and the minds of men responsive to new ideas. Patronage is given where faith is called for, and acknowledgment offered rather than service. It is for this cause that many Chinese are finding their church life, or the substitute for it, in the Chinese Young Men's Christian Association. . . . No lowering of the spiritual

[1] Ellis, *Men and Missions*, 26.

standards of church life can be thought of in the face of the situation in China to-day, the peril of a soulless Church is too great. The nation, and especially the genial, well-wishing, and socially sympathetic part of it, must be made to understand that the Church ideal is something higher, more far-reaching, and infinitely more searching than political or moral reform, needful and good as these may be. Mere financial patronage or an attitude of well-wishing toleration can never be permitted to take the place of Christian confession. China is already full to overflowing of those who "know the truth, but do it not."

—Rev. Nelson Bitton, *The East and the West,* October, 1912.

How can adequate religious training be secured in the homes —the natural and seemingly indispensable place for such training—when the almost hopeless conditions of ordinary home life are considered, where but few of the large family are Christians, and the privacy and leisure required are well-nigh impossible to expect? How can efficient nurture work be planned and adequately carried forward in the country churches, where the membership is small and scattered over a large extent of territory, and likely no resident pastor or teacher? How can adequate religious instruction be given to a lay membership with a low average church attendance, and certainly in some sections of the field but slight intention to set aside the Sabbath either as a day of rest from daily labor or as an opportunity for worship and Christian training? How shall time be taken by the undermanned and not sufficiently prepared Chinese preaching agency for carefully planned and patiently worked-out lines of Bible teaching work, when the doors for preaching the gospel are open now as never before? And how, again, shall the foreign missionary himself be led to realize more fully that the fundamental condition to a satisfactory harvest is a constant and patient nurture of seed already planted, when all about in these days of phenomenal changes crops are apparently springing up in a night?

—Article on "Second Summer School of Methods," *Chinese Recorder,* October, 1912.

Ideas of social service are very foreign to the Chinese. Such ideas introduced apart from the gospel of Christ are certain to degenerate into the old religion of merit-making, which has proved so powerless to uplift the suffering or ennoble the performer of these ultimately selfish deeds. But missions after the revolution will surely give an ever-increas-

ing emphasis to that most practical manifestation of the gospel, true Christian social service, in the name of Christ and directly for his glory in the salvation of souls. As in the past medical missions have avowed the evangelistic motive as distinctly paramount, so in the future will all the new forms of social service be undertaken steadfastly holding forth the banner of the cross. Efforts are already inaugurated in Peking and elsewhere to enlist the interest of non-Christian students and others who have come recently into positions of influence, in schemes for the relief and uplift of various depressed and suffering classes in the community; but all such efforts acknowledged openly their Christian origin, motive, and object, and will contribute greatly to the advancement of the kingdom of Christ. Missions after the revolution will be increasingly practical, and, thus following their most practical Master, will surely grow also increasingly spiritual.

. . . . . .

There remain vast unoccupied areas where a beginning of evangelism has not yet been made, and the Chinese Church has no force prepared to do the work. The Christian educational institutions already established are but as a drop in the bucket. Almost nothing has been done in the way of normal schools for the fitting of Chinese teachers. The evangelistic opportunity of the times among all grades of students in the government schools is almost unlimited for the foreigner, either in direct work or through social and institutional efforts. Lectures on scientific, political, and social themes are finding a most unique opportunity to propagate Christianity as well. The training of Christian physicians, and the possibility of reaching the country as well as the city with the gospel, certified by a skilful, consecrated, tender ministry to the body, are but in their beginning. The day is surely coming when all these things can be done by the native Church of this then great republic; but no more fatal mistake could be made than to suppose that the time has yet come for the Christian Churches in Europe and America to withhold their hand from China's need. Missions after the revolution will show less undermanned stations with one man breaking under three men's work, less professional men doing laymen's work and neglecting perforce their expensively prepared profession, less laymen, perhaps, attempting the work of the professional; certainly less round tools working in square holes.

—Dr. C. H. Fenn, *Chinese Recorder*, November, 1912.

There are those who speak as though the end of the period of tutelage of the Church in China is not in sight by a century

or two; others feel that the Western brother can do little more than stand by and advise, putting all actual responsibility on the shoulders of the Chinese leaders. The real solution will most likely be found between these extremes; permanent solutions are thus usually found. There is an increasing number of signs that this solution will involve a large measure of coöperation between Chinese leaders and foreign missionaries. The trial is already being made in more than one place, of a joint committee of Chinese and foreign missionaries entrusted with the control and management of the mission concerned. The National Committee of the Young Men's Christian Association, as we learn from our Missionary News column, consists of forty-nine members—only seven of whom are foreigners—and actually controls the foreign secretaries. Without, however, attempting to categorically state the solution, we wish to remind the missionaries that there are a few important points which must not drop out of sight during the attempt to find it. First, Chinese Christian workers are not going to submit to be under alien colleagues. Second, the republican ideals which now hold the field create a situation in missionary work for the handling of which there are no precedents. Third, there must be no seeking on the part of either side, especially on that of the missionary, for the "chief seat in the synagogue" simply because it is the "chief seat."

—Editorial in the *Chinese Recorder,* February, 1913.

The Sixth National Convention of the Young Men's Christian Association at Peking

1. *The Chinese Leadership.* This was perhaps the most obvious impression as one studied the convention. The officers, the convention committees, and nearly all of the speakers were Chinese. And they displayed an administrative ability, an enthusiasm, a resourcefulness, as well as a platform power, which would have left no doubt about the competence of the Chinese to conduct a great convention. This gathering had all the evidences of the elaborate forethought, attention to detail, the skilful utilizing of all human means making for efficiency and effectiveness which have come to characterize the meetings of the Student Movement the world over. The foreign secretaries were the helpers. They *served* literally, and in a finely self-effacing spirit. Their policy of taking their Chinese associates completely into their confidence and of giving them the responsibilities of leadership found abundant justification in this meeting. It is a vital principle.

2. *The Awakening of a National Christian Consciousness.* This was made apparent by frequent references to the neces-

sity of having a Chinese Christian Church of national proportions. In fact, it was treated as axiomatic. Pastors, business and professional men, students, representing all sections and churches, assumed this in their speeches or assented to it as listeners, often with unrestrained applause. This convention was not only an index of this sentiment. It must have been itself a revelation of latent possibilities in the way of developing a unified, nation-wide brotherhood in Christ. Imagine the feelings of the assembly when they saw delegates from Tokyo and Chengtu, from Canton and Mukden, meeting in the same hall, devoted to the same ideals, impelled by a common motive. Add to this the strong nationalistic spirit largely developed since the revolution, nowhere more intelligent and intense than among Christian students.

3. *Social Appeal.* Personally, the force of this tendency came with much more surprise than the two just mentioned. The convention accentuated the fact that the heart of the Christian message to the students of China must be an appeal to social service. Where arguments to believe in Christ and secure personal salvation failed to grip, a summons to follow him for the sake of service to humanity won enthusiastic response.

4. *The Outlook for the Young Men's Christian Association.* This is one of unbounded opportunity. One evidence of this is the changed attitude of the officials. The reception given the delegates on the afternoon of the opening day by the President of the Republic, and his words of strong commendation, were in effect a formal recognition of Christianity by the new government. The moral influence of this incident on Chinese Christians will be no small asset in missionary effort. A reply setting forth very clearly the aims of the Association was made by Mr. C. T. Wang, himself until recently Vice and Acting Minister of Commerce and Labor, but now an Association secretary. Among those who addressed the meetings were the Premier of the Cabinet, the President and First Secretary of the Assembly—this latter himself an earnest Christian, led to Christ through the student work in Tokyo—and several others prominent in the Peking Government.

—J. LEIGHTON STUART, *Chinese Recorder,* February, 1913.

Practically it is obvious that, in every mission, transfers of duty and responsibility will have to be made. But let it not be done on either side under the impression that concessions are being made by foreigners to Chinese, and that they will be made unwillingly or with a grudge. Human nature is weak, and feelings of that kind will arise on both sides, but

let us set ourselves to suppress them, and to put the whole matter on its real and natural footing. Our attitude should convey to our Chinese friends something like this: "Here are burdens which we have for long very imperfectly borne, which only your brotherly help has enabled us to bear at all. We rejoice in your growing numbers and in our experience of your growing fitness to take these responsibilities on your own shoulders. We know that in your intuitive knowledge of the heart and mind of your own people, your natural acceptability to your own countrymen, and your command of your mother tongue, you have many advantages in which we can never rival you. We believe that by our birth and training in older Christian communities we have some knowledge and experience of which you will be glad to make judicious and discriminating use. So far as you desire it we put ourselves and any knowledge or experience or capacity we have freely at your service." The reception of any such overtures on our part will depend, however, less on what we say than on what we have been. It must be a searching thought for every missionary to ponder, that we have, for good or evil, left a picture of ourselves imprinted on the mind of the Chinese Church that knows us. We have been weighed and measured —God grant that we may not be found wholly wanting to them!

—Dr. J. Campbell Gibson, *Chinese Recorder,* June, 1912.

What of the future? . . . It is with doubt and hesitancy that the following forecast is made: 1. As soon as law and order are restored, Christianity may be regarded with greater favor than before. The native religions, which long ago lost a great deal of their moral power, will suffer still more as the nation passes from the old civilization to the new, abandoning by the way many ancient customs, superstitions, and observances more or less associated with the old religions. As the Chinese people must attempt to satisfy the deep religious needs of their nature, they may be willing to try Christianity, especially if they are under the impression that it is indissolubly connected with Western civilization. 2. Later, the pendulum of change will swing in the other direction. The vices and weakness of Western civilization will be more clearly seen, and the Chinese will know that Christianity does not dominate our national life to the extent they supposed. A movement will then begin in favor of retaining all that is best in the old civilization and religions, purifying and strengthening the latter, so that many of the arguments now directed against them will be useless. 3. No longer associated in the minds of

the Chinese with foreign power, the Christian Church will then become stationary, or even lose in membership, for those who have not strong and true convictions will fall away. In its struggle with the spirit of this world, and with what is false and imperfect in religion, Christianity must then stand in its own inherent strength. Its propagation will depend almost entirely upon the purity, earnestness, and intelligence of the native church. Foreigners will not then be in the front as they are now. 4. Chinese patriotism, almost defunct a few years ago, is now intense. The burning desire of all classes is to make their country invulnerable to the attacks and machinations of foreign powers. To meet the foreigners with their own weapons, the arts and sciences of Western civilization will be learned. Students will come in large numbers to the mission schools, which at the present time are the best in the country. Later, with one of her surprising leaps, China will inaugurate a thoroughly modern educational system, in all probability modeled on that of Japan, which includes all that is technically the best in the systems of other countries. This will mean the exclusion of religious teaching from the schools, its place being taken by the inculcation of the solitary virtue of patriotism. 5. These changes may all occur within the next twenty or thirty years.

—Edward M. Merrins, *Spirit of Missions,* May, 1912.

APPENDIXES

APPENDIX A

The Orthography and Pronunciation of Chinese Names

There is no entirely satisfactory method of representing all Chinese sounds in roman letters. Furthermore, in different parts of the empire many of those sounds materially vary. Early writers on China adopted the French spelling and pronunciation. Those who have followed have too often written—as travelers still do—every man that which is right in his own ears. Within the last forty years, however, the system of romanization of Sir Thomas Wade may be said to have become definitely established, and is indeed the only standard. As with any system, there are infelicities, but its general adoption in China renders advisable its use out of China as well. It should be studied by the aid of the appended key to pronunciation borrowed from Professor Beach's *Dawn on the Hills of T'ang*. The vicious and intolerable mispronunciation of Chinese names now generally current ought thus to be gradually corrected.

A few observations should be made on some exceptions to the use of Wade's system, and on the division and hyphenation of Chinese names. The names of a few Chinese cities have a well-recognized notation which it would be affectation to attempt to alter. It is as out of place to insist upon writing Kwangchow Fu for Canton, or T'ien-ching for Tientsin, as to set down Napoli and Bruxelles for Naples and Brussels. There are other words in which it is likewise inexpedient to sacrifice intelligibility to mechanical uniformity. In central China a final letter is often dropped, and thus grew up the notation Pekin and Nankin, instead of Peking and Nanking, which should always be used. There is an aspirate usually marked by an inverted apostrophe, as Ch'ien.

The names of cities should not be written as one word—e.g., Paotingfu, but separately with or without capitals, either Pao Ting Fu or Pao-ting fu; never Pao-ting-fu. The first two syllables are related in meaning (Guarding Tranquillity), while the third shows the rank of the city as prefectural (governing a group of county-seats).

The surname precedes the name and should always be separately written without the hyphen. If the personal name has two characters they may be written separately, or better connected by a hyphen. These principles may be illustrated in the three syllables connoting the designation of China's best modern statesman. Do not write Lihungchang; or Li-hung-chang; or Li-Hung-Chang; but either Li Hung Chang, or (better) Li Hung-chang.

a as in f*a*ther
ai as in *ai*sle
ao as *ow* in n*ow*
**ch* as *j* in *j*ar
ch' as in *ch*ange
ê as in p*e*rch
e in *eh, en,* as in y*e*t, wh*e*n
ei as *ey* in wh*ey*
**hs* as *hss* in *hiss*ing, when the first *i* is omitted
i as in mach*i*ne, when it stands alone or at the end of a word
i as in p*i*n, when before *n* and *ng*
ia as *eo* in g*eo*logy
iao as *e ou* in m*e ou*t
ie as in s*ie*sta
**ih* as *er* in ov*er*
iu as *eu* in *j*eh*u,* when *h* is omitted
**j* as the first *r* in *r*egular
**k* as *g* in game
k' as *k*
ng as in si*ng*
**o* as *oa* in b*oa*-constrictor
ou as in th*ough*
**p* as *b*
p' as *p*
rh as *rr* in bu*rr*
ss as in hi*ss*
**t* as *d*
t' as *t*
**ts* as *ds* in pa*ds*
ts' as in ca*ts*
**tz* as *ds* in pa*ds*
tz' as *ts* in ca*ts*
u as *oo* in t*oo*
ua as *oe o* in sh*oe o*n
uai as *o ey* in tw*o ey*es
uei as *way*
ui as *ewy* in scr*ewy*
**ŭ* as final *a* in Americ*a*
**ü* as French *u* or German *ü*
**üa* as French *u* plus *a* in *a*n
**üe* as French *u* plus *e* in y*e*t

*Those thus marked have no close English equivalents. Consonants followed by an aspirate (') are almost like the same in English; the same consonants without the aspirate are more difficult to correctly pronounce.

APPENDIX B

BIBLIOGRAPHY

Country and People

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A most entertaining account of the characteristics of the Chinese by a keen observer and brilliant writer. The presentation inclines toward satire.

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The author is not a trained sociologist, but has unusual powers of observation and description. The book fills a unique place.

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Macgowan, J. Men and Manners in Modern China. 1912. Dodd, Mead and Company, New York. $3.50.
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Attractively written sketches of the lives of six Christian Chinese women who are strong testimonies to the power of Christianity.

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Buddhism is omitted and Confucianism and Taoism treated more fully than in his previous volume.

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Annual survey of missionary work and its setting which is indispensable. The many phases of work are treated by specially qualified writers.

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Contains resolutions and discussions of the Centenary Conference of 1,000 missionaries assembled in Shanghai in 1907. No student of missions in China can afford to ignore this volume.

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Represents the Continuation Committee of the Edinburgh Missionary Conference. The articles are of high grade and will appeal most to thoughtful students of missions.

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Published by an Anglican Society, but contains many articles by non-Anglican writers. For the most part treats large issues in a very suggestive way.

APPENDIX C

Area and Population[1]

Chinese Empire

	Square miles	Population	Population per sq. mile
China Proper	1,532,420	407,335,305	266
Dependencies:			
Manchuria	363,610	16,000,000	44
Mongolia	1,367,600	2,600,000	2
Tibet	463,200	6,500,000	14
Sinkiang	550,340	1,200,000	2
Total	4,277,170	433,635,305	101

Provinces of China

Anhwei	54,810	23,670,314	432
Chekiang	36,670	11,580,692	316
Kiangsi	69,480	26,532,125	382
Kiangsu	38,600	13,980,235	362
Chihli	115,800	20,937,000	180
Fukien	46,320	22,876,540	494
Honan	67,940	35,316,800	520
Hunan	83,380	22,169,673	266
Hupeh	71,410	35,280,685	492
Kansu	125,450	10,385,376	82
Kwangsi	77,200	5,142,330	67
Kwangtung	99,970	31,865,251	319
Kweichow	67,160	7,650,282	114
Shansi	81,830	12,200,456	149
Shantung	55,970	38,247,900	683
Shensi	75,270	8,450,182	111
Szechwan	218,480	68,724,890	314
Yunnan	146,680	12,324,574	84
Total	1,532,420	407,335,305	266

[1] *Statesman's Year-Book*, 1912. (Corrected total of population.)

Early Estimates of Population

Table below shows the estimated population at various dates (obtained from various sources and abstracted chiefly from *The Middle Kingdom*) and the latest official estimates of the population:[1]

A. D. 1381.....	59,850,000	A. D. 1760.....	143,125,225
1412.....	65,377,000		203,916,477
1580.....	60,692,000	1761.....	205,293,053
1662.....	21,068,600	1762.....	198,214,553
1668.....	25,386,209	1790.....	155,249,897
1710.....	23,312,200	1792.....	307,467,200
	27,241,129		333,000,000
1711.....	28,241,129	1812.....	362,467,183
1736.....	125,046,245		360,440,000
1743.....	157,343,975	1842.....	413,021,000
	149,332,730	1868.....	404,946,514
	150,265,475	1881.....	380,000,000
1753.....	103,050,600	1882.....	381,309,000
		1885.....	377,636,000

Comparison of Censuses Recently Taken[2]

	Mr. Tenney's Figures	Peking Daily News	The National Review
18 Provinces and Manchuria	331,188,000	307,919,410	357,919,410
Manchu Bannermen, etc.	2,460,000	2,286,520	2,286,520
Sinkiang	2,491,000	2,243,895	2,243,895
Tibet	6,500,000	.....	.....
Total	342,639,000	312,449,825	362,449,825

[1] *China Year Book*, 1913.
[2] *China Mission Year Book*, 1912.

APPENDIX D

Dates of Important Events in Modern Chinese History

A. D.	
1275	Marco Polo arrived at Court of Kublai Khan.
1516	Portuguese arrived at Canton.
1575	Spanish arrived at Canton.
1580	Father Roger and Matteo Ricci entered Canton.
1622	Dutch arrived in China.
1635	English arrived at Canton.
1660	Tea first carried to England.
1670	Beginning of trade with the East India Company.
1719	Beginning of commerce with Russia.
1784	First American merchant vessel left New York for China.
1792	Earl Macartney received by the emperor.
1816	Lord Amherst's unsuccessful embassy.
1834	Opium dispute begins.
1839	Beginning of war with Great Britain.
1842	August 29, treaty of peace signed at Nanking.
1844	July 3, first treaty between United States and China.
1859	November 24, commercial treaty with the United States.
1860	October 13, British and French capture Peking.
1864	Taiping rebellion crushed.
1868	Burlingame treaty signed.
1870	June 21, Tientsin massacre.
1873	June 29, foreign ministers received in audience by the emperor.
1875	Death of Emperor Tung Chi, and accession of Kuang Hsu.
1880	November 17, new treaty with the United States signed.
1887	February, assumption of government by the Emperor Kuang Hsu.
1888	American exclusion acts against Chinese passed.
1891	Anti-foreign riots in the Yangtze valley.
1894	War with Japan, concluded in 1905.
1897	November, seizure of Kiaochow by Germany.
1898	March, Russia leases Port Arthur of China.
1898	Reform edicts by the emperor.
1898	Counter edicts by the empress dowager, and dethronement of the emperor.

1899 Rise of the Boxer movement.
1900 June 17, capture of Taku forts by the allies.
1900 June 20, murder of the German minister. Siege of the legations in Peking.
1900 August 14, relief of the Peking legations by allies.
1900 August 15, flight of the court to Sianfu.
1900 September 9, signing of the peace protocol.
1902 January, return of the court to Peking.
1904 February 8 to September 5, 1905, war between Japan and Russia.
1905 December, dispatch of two imperial commissions to America and Europe to study constitutional government.
1905 Abolition of old style civil service examination.
1905 Adoption of Occidental system of education.
1906 Issue of imperial edict against opium.
1907 Extension of educational privileges to women.
1909 Introduction of Provincial Councils.
1910 Meeting of National Assembly.
1911 Beginning of the revolution.
1912 Imperial decree of abdication by Manchu clan.
1912 January 1, Sun Yat-sen became provisional President at Nanking.
1912 February 14, Sun Yat-sen resigned the provisional Presidency.
1912 March 10, Yuan Shih-kai took oath as provisional President at Peking, uniting North and South.
1913 April 8, National Assembly met to form a Constitution.
1913 May, Republic of China recognized by United States.

APPENDIX E

A Table of Chinese Dynastic Dates, After W. F. Mayers, Dr. S. W. Williams, and Professor Herbert A. Giles

	Date	Duration	Rulers
The Legendary Period			
The Age of the "Five Rulers"	B. C. 2852-2205	647	9
The Hsia Dynasty	" 2205-1766	439	17
The Shang (or Yin) Dynasty	" 1766-1122	644	28
The Semi-Historical and Historical Period			
The Chou Dynasty	" 1122-255	867	34
The Tsin Dynasty	" 255-206	49	2
The Han Dynasty (Former or Western Han)	" 206-A. D. 25	231	14
The Han Dynasty (Later or Eastern Han)	A. D. 25-221	196	12
The "Three Kingdoms"	" 221-265	44	11
The Western Tsin Dynasty	" 265-317	52	4
The Eastern Tsin "	" 317-420	103	11
The Liu Sung "	" 420-479	59	9
The Ch'i "	" 479-502	23	7
The Liang "	" 502-557	55	6
The Ch'ên "	" 557-589	32	5
(Five Northern Dynasties, 386-589 A. D., 31 Rulers.)			
The Sui Dynasty	" 589-618	29	4
The Tang Dynasty	" 618-907	289	22
The "Five Dynasties"—Later Liang, Later Tang, Later Tsin, Later Han, and Later Chou	" 907-960	53	13
The Sung Dynasty	" 960-1127	167	9
The Southern Sung Dynasty	" 1127-1280	153	9
The Yuan Dynasty (Mongol)	" 1280-1368	88	9
The Ming Dynasty	" 1368-1644	276	17
The Ching Dynasty (Manchu)	" 1644-1912	268	10

APPENDIX F

Opium

Opium Edict,[1] *September 20, 1906*

1. Farmers are forbidden to plant new ground to poppies, and the area now used for that purpose must be diminished ten per cent. each year, and cease entirely at the end of the tenth year.

2. All persons who use opium are required to register their names with the police and obtain permits which will allow them to purchase a given quantity of the drug at certain periods. All persons over sixty years of age may continue its use as at present, but all persons under that age will be required to reduce their consumption by twenty per cent. yearly, and cease to use it entirely at the end of five years. The permits are to be renewed annually, and the allowance indicated upon them will be reduced twenty per cent. in time and in quantity. At the end of the five years, persons under sixty-five years of age who continue to use opium will be compelled to wear a distinctive badge which will advertise them publicly as opium fiends.

3. All government officials, even princes, dukes, viceroys, and generals, less than sixty years of age, must give up the habit within six months or tender their resignations.

4. All teachers and students must abandon the habit within one year.

5. All officers of the army and navy must abandon the habit at once.

6. Dealers in opium are required to take out licenses, and to report all purchases and sales to the police. Their purchases of stock must decrease annually at the rate of twenty per cent., and at the end of five years must cease altogether.

7. The number of licenses issued will decrease in the same proportion, so that the opium shops will be abolished gradually.

8. The sale of pipes, lamps, and other smoking appliances must cease within the year.

[1] *The Baptist Missionary Magazine,* April, 1907.

9. All places of public resort for opium smoking are to be closed, and those who are addicted to the habit must practise it at their own homes.

10. Violations of this law are to be punished by the imprisonment of the offenders and by the confiscation of all their property.

11. The importation of morphia and other medicinal forms of opium and hypodermic syringes is permitted under most stringent regulations, and the sale limited to practising physicians.

12. The government will establish dispensaries at which medicines to counteract the craving for opium will be furnished to the public free of cost.

The Revolution and Opium[1]

The Revolution proved a serious set-back to the cause of opium suppression. In a number of provinces where poppy cultivation had previously been stamped out or was rapidly disappearing the plant reappeared, sometimes under official encouragement. The republican government, however, adopted the same attitude toward the opium question as its predecessor, and endeavored to enforce the regulations against opium-smoking and the cultivation of the poppy. Its efforts were not invariably successful. But while a large opium crop was being harvested in many parts of China, the foreign opium trade was systematically obstructed. On September 16 seven chests of Malwa Opium were seized at Anking by the military governor's orders and were publicly burnt. After making strong representations on the subject, the British Consul-General at Shanghai proceeded to Anking on a British man-of-war for a personal discussion with the governor. In Shanghai the obstruction placed in the way of the trade led to the accumulation of stocks of Indian opium of a value of £11,000,000. The matter was referred by the consular body at that port to the diplomatic corps in Peking, and on December 15 the British minister "warned the Chinese government that, unless unequivocal assurances were immediately forthcoming that it was the intention of China to observe the Agreement (of May, 1911), he would be compelled to advise his government that remonstrances were ineffective." Opium merchants in India petitioned the Indian government toward the end of December for the immediate stoppage for the present of sales of opium for export to China. A Presidential Mandate issued on December 25, 1912, dealt with the subject of opium, but without offering a direct reply to the representations made by the British minister.

[1] *China Year Book*, 1913, p. 644.

APPENDIX G

Unoccupied Fields

Statistics relating to Missionary Occupation of the Chinese Republic.

Province	Area in sq. miles	Number of Inhabitants	Popu-lat. per sq. mile	Mission Sta-tions	Mis-sion-aries	Number of People per Missionary
Anhwei	54,810	23,670,314	432	22	123	192,458
Chekiang	36,670	11,580,692	316	30	301	38,472
Chihli	115,800	20,937,000	180	26	277	75,600
Fukien	46,320	22,876,540	494	42	378	60,503
Honan	67,940	35,316,800	520	33	165	214,041
Hunan	83,380	22,169,673	266	19	184	120,484
Hupeh	71,410	35,280,685	492	31	280	126,000
Kansu	125,450	10,385,376	82	17	70	148,371
Kiangsi	69,480	26,532,125	382	37	169	156,994
Kiangsu	38,610	13,980,235	362	19	503	47,674
Kwangsi	77,200	5,142,330	67	8	50	102,840
Kwangtung ..	99,970	31,865,251	319	56	471	67,654
Kweichow ...	67,160	7,650,282	114	6	23	332,609
Manchuria ...	363,610	16,000,000	44	24	107	149,523
Mongolia	1,367,600	2,600,000	2	4	10	260,000
Shansi	81,830	12,200,456	149	35	145	84,138
Shantung	55,970	38,247,900	683	32	343	111,510
Shensi	75,270	8,450,182	111	27	95	88,947
Sinkiang	550,340	1,200,000	2	3	18	66,667
Szechwan	218,480	68,724,890	314	47	386	178,044
Tibet	463,200	6,500,000	14	..	...	.....
Yunnan	146,680	12,324,574	84	9	39	316,014
Total ...	4,277,170	433,635,305	101	527	4,137	104,818

APPENDIX H

Railway Systems

I. Northern System

Manchurian Lines.—There are 2,430 miles of railway in Manchuria, already completed and in operation. About 338 miles are under construction, and 4,760 are projected. Since the war between Russia and Japan, the control of the railways in Manchuria has almost entirely passed out of the hands of the Chinese. About two thirds are Russian and Japanese.

Shansi-Mongolian Line.—In this system a line of 125 miles has been built from Peking to Kalgan. It was constructed without foreign assistance by Jeme Tien-yu, an able and efficient Chinese engineer, educated at Yale University. The work has been well done, and is an evidence of the ability of the Chinese to build their own roads. This line is to be extended through the Province of Shansi, and eventually will pass through Mongolia and connect with the Trans-Siberian Railway, "which will reduce the transit period between Europe and the Chinese capital by about two days travel, bringing Peking within ten days of Paris."

II. Central System

Peking-Hankow Line.—The most important road in this system is the Peking-Hankow line of 755 miles, which has been in operation for about five years. It was constructed by Belgian engineers, but is now owned and controlled by the Chinese government.

Tientsin-Pukow Line.—Another line connecting the North with the Yangtze is the Tientsin-Pukow Railway, which joins Tientsin with Pukow, a city on the Yangtze opposite Nanking. The northern half, 232 miles, was built by the Germans and the southern half, 240 miles, by the British. The line has been recently completed and is now in operation with regular train service. A traveler may leave Shanghai by the Shanghai-Nanking Railway, and then crossing the river to Pukow may proceed on his journey by the Tientsin-Pukow Railway to Tientsin, whence he may travel by rail through Manchuria and

take the Trans-Siberian train to Europe. Thus Shanghai and Calais are now connected by rail. As the line passes through those districts of the country most often visited by floods and famines, it will be a means of bringing more speedy relief to the suffering people when these calamities occur. The capital has been rendered far more accessible for it is possible now to reach Peking from Shanghai in 36 hours.

Other Proposed Lines.—Many other lines are in process of construction in this system, and the Chinese are anxious to build branch lines in connection with the trunk systems, so that local industries may be developed. The former government contemplated the construction of a line 1,250 miles long to connect Ilifu. on the western frontier, with Peking. This would call for a vast expenditure of capital and it may be some time before the project is again taken in hand.

Summary of This System.—The railways now in operation in this division aggregate 2,038 miles. Up to the time of the revolution 680 miles additional were in process of construction, and 3,095 miles had been surveyed or projected. The map on page 83 will show how much this system will be developed.

III. The Midland or Yangtze Valley System

Two Constructed Lines.—In this system the Shanghai-Nanking Railway, 193 miles, and the Shanghai-Hangchow Railway, 125 miles, have already been constructed.

Projected Hankow-Chengtu Line.—Of the utmost importance will be the Hankow-Ichang-Chengtu line, which will span a distance of 800 miles and will make access to the wonderfully rich Province of Szechwan far easier than it is at present. The rapids in the Yangtze gorges have all along been the great hindrance to the development of trade in this part of China. Thus far but a short portion of the road has been completed and many difficult engineering problems will have to be met and conquered by the Chinese engineers who have the work in hand. As the cost is unusual, the Chinese have found difficulty in financing it, and the use of a portion of the Five Nations Loan for this purpose is contemplated.

Problems and Results.—Owing to the splendid waterways in Central China, especially in the lower Yangtze Valley, it has not been easy for the railways to compete with the boat traffic. This is largely due to the fact that goods are taxed in transit at various likin[1] stations along the line. If the likin barriers

[1] Likin stations are small customs barriers erected along the waterways of China where commodities in transit have to pay toll or excise duties.

were done away with, the railroads would undoubtedly produce a handsome profit. Altogether this system has 328 miles in operation, 300 miles actually in course of construction, and some 1,300 miles surveyed or projected.

IV. Southern System

Three Important Features.—The three important features of this system are: 1. The slow advancement of the work on the Canton-Hankow Railway, the great north and south line which will connect with the Peking-Hankow Railway and thus unite Canton with the capital; 2. the construction of a large number of small lines connecting Canton, Hongkong, and Macao; and 3. the proposed system of railways in the Provinces of Kwangtung and Kwangsi to join the Canton-Hankow Railway with the interior and eventually with the railways on the western and southern borders.

American Initial Relation and Summary.—It will be remembered that the concession for building the Canton-Hankow Railway was first granted to an American syndicate, and that, owing to mismanagement far from creditable, it was finally sold back to China. This system has 314 miles in operation, 384 miles in actual course of construction and some 2,000 miles surveyed or projected.

V. Southwestern System

Lines Toward French Territory.—In this system the French have completed the Yunnan-Anam Railway from Laokai on the China-Tongking frontier to Yunnan, the capital of the province by that name, a distance of about 310 miles. The Yunnan-Szechwan Railway has been surveyed and a large amount of capital has been raised for its construction. This line from the south may be the first connecting the rich Province of Szechwan with the sea, through French territory. It will tap a marvelous country, and the mines in Yunnan of tin, antimony, iron, and coal will find an easy outlet to the sea.

Prospective British Connections and Summary.—Of the projected lines the most interesting are those that will connect the Province of Yunnan with the British lines in Burma. Only one railway is in operation—the Laokai-Yunnan, but about 1,573 miles have been projected and partly surveyed.

Statistics of the Work of Protestant Missions in China for 1910

From the China Mission Year Book, 1912.

NAME OF SOCIETY	Date of Entering Field.	Foreign Missionaries. Total Staff. Men.	Single Women.	Wives.	Total Foreign Staff.	Medical Staff. Men.	Women.	Chinese Workers. Ordained Pastors.	Unordained Church Workers.	Bible-women.	Hospital Assistants.	School Teachers.	Total Chinese Staff.	Stations. With Resident Foreign Missionary.	Total No. of Stations.	Educational Work. Day or Primary Schools. No. of Schools.	No. of Scholars Boys.	No. of Scholars Girls.	Total.	Intermediate and High Schools and Colleges. No. of Institutions.	No. of Students. Male.	No. of Students. Female.	Total.	Chinese Christian Church. No. of Congregations.	Baptized Christian Community.	Catechumens.	Total Christian Community.	Contributed by Chinese for Church Work.	Medical Staff. No. of Hospitals.	No. of Dispensaries.	In-patients.	Out-patients.
British Societies.																												$ cts.				
Baptist Missionary Society	1859	54	7	38	99	13	..	25	68	...	...	142	235	15	368	..	..	..	1,604	..	..	..	343	...	...	..	5,929	5,619.88	7	..	1,048	22,826
Baptist Zenana Mission	1893	..	16	..	16	..	..	...	...	...	...	67	67	5	...	40	..	..	664	6	...	...	173	...	...	..	...	...	...	...	...	...
China Inland Mission (9)	1866	370	335	263	968	..	..	18	551	200	...	304	2,038	215	1,055	170	..	..	3,637	101	...	...	2,207	615	...	..	25,155	10,401.00	8	46	...	...
Christian Missions in many lands (4)	1888	6	6	5	17	..	..	...	10	...	...	3	13	...	5	(a) 2	20	24	44	..	..	..	..	6	200	..	200	....	..	..	...	...
Christians' Mission, Ningpo (2)	....	..	10	..	10	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	....	..	..	...	...
Church of England Missionary Society	1844	164	197	86	447	19	8	42	271	150	63	392	920	56	308	279	..	..	5,531	‡37	...	...	1,583	...	19,332	4,111	23,443	29,713.91	‡20	15	...	*51,687
Church of England Mission to North China	1863	23	12	10	45	2	2	...	28	3	...	12	43	10	55	16	237	18	255	8	...	...	206	24	1,660	319	1,979	751.00	2	2	...	*13,645
Church of England Zenana Mission	1880	...	48	...	48	..	..	...	...	52	42	59	153	13	...	..	..	..	..	34	...	...	825	...	...	..	...	..	..	..	...	...
Church of Scotland Mission to China	1878	4	...	3	7	..	..	...	15	...	7	6	28	1	...	(a) 4	..	..	143	..	...	...	..	...	649	7	656	150.00	..	..	...	...
Church of Scotland Women's Association	1888	...	...	...	62	..	..	...	...	...	...	...	...	...	...	46	..	..	467	..	...	...	..	...	...	..	...	...	..	..	...	...
English Friends' Foreign Missionary Association	1886	14	4	12	30	1	1	33	46	6	...	55	140	5	49	(a) 44	..	..	1,187	..	...	...	..	5	252	1,303	1,555	780.00	1	5	38	3,118
Irish Presbyterian Church Mission (5)	1869	15	11	11	37	4	5	4	219	24	36	104	427	10	170	(a) 124	..	..	2,145	..	...	...	..	...	11,826	2,524	14,350	11,160.00	9	9	1,000	15,568
London Missionary Society	1807	67	28	54	149	(c)26	..	12	238	46	9	197	502	19	...	164	2,065	2,191	4,256	..	...	...	..	...	15,215	7,763	22,978	28,589.80	30	11	5,899	91,414
North-West Kiangsi Mission	1885	2	4	2	8	..	..	10	...	2	...	8	18	2	...	4	20	15	35	3	30	20	50	24	10,537	..	11,521	170.00	..	..	11,220	44,502
Presbyterian Church of England	1852	40	30	27	97	12	..	46	207	...	21	133	407	11	...	160	..	..	3,066	25	...	...	1,118	320	10,537	..	11,521	50,098.03	..	..	11,220	44,502
Religious Tract Society of London	....	1	...	1	2	..	..	...	...	...	...	...	...	1	(r) 9	..	..	..	..	..	...	...	..	...	...	..	...	...	..	..	...	...
United Free Church of Scotland Mission	1875	21	15	13	49	7	6	11	211	...	...	94	316	10	114	84	..	..	1,726	2	...	...	63	34	8,774	2,758	16,393	18,157.56	4	5	1,557	25,355
Women's Foreign Mission of the U.F.C.S.	1900	...	15	...	15	..	7	...	...	34	13	55	102	...	...	(a) 44	..	..	943	..	...	...	..	...	...	937	12,044	....	..	..	571	29,696
United Methodist Church Mission	1859	28	7	19	54	..	..	...	...	...	...	...	558	10	20	(a) 90	..	..	3,800	..	...	...	..	318	...	...	....	....	..	..	...	...
Wesleyan Missionary Society	1852	34	16	37	107	12	2	9	183	...	68	104	364	23	...	75	..	..	1,714	5	...	...	193	108	4,272	1,897	6,169	....	7	2	2,151	†13,648
British and Foreign Bible Society	1812	15	...	12	27	..	..	...	...	...	...	...	...	11	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
National Bible Society of Scotland	1863	8	...	3	11	..	..	...	...	...	...	...	..	6	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Colonial and Continental Societies.																																
Canadian Holiness Movement Mission	1910	2	2	...	4	..	..	...	...	...	...	...	..	1	1	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Canadian Methodist Mission	1890	54	...	...	131	..	..	...	61	7	...	...	68	9	87	69	..	..	1,531	4	...	...	55	10	1,394	2,056	3,450	2,524.16	4	9	1,010	17,239
Women's Society of the Canadian Methodist Church	1894	..	25	..	25	..	3	...	..	2	2	10	14	7	7	3	..	..	..	4	...	...	202	...	...	..	...	....	1	1	79	† 5,263
Canadian Presbyterian Mission	1872	33	17	32	82	8	2	4	112	8	21	36	181	8	91	17	..	..	317	8	...	...	304	79	3,890	3,742	7,632	11,554.40	5	3	...	*36,014
Missionary Society of the Church of England in Canada	1909	2	3	2	7	..	..	...	5	1	...	2	12	1	3	1	..	..	12	..	...	...	..	...	20	18	38	....	..	..	...	...
Presbyterian Church of New Zealand	1901	5	4	3	12	2	..	...	7	6	6	6	24	3	11	6	..	..	121	..	...	...	..	9	150	..	150	....	1	..	183	1,552
Basel Missionary Society	1847	41	4	27	72	2	..	6	135	7	...	93	241	18	122	58	..	..	2,134	6	...	...	180	...	6,737	802	7,539	....	2	..	...	* 8,930
Berlin Foundling House	1851	1	2	1	4	..	..	...	1	...	...	2	3	1	...	1	..	..	200	..	...	...	..	...	...	..	...	....	1	..	...	* 3,259
Berlin Missionary Society	1850	26	6	21	53	..	..	5	143	9	...	73	230	14	142	60	..	..	1,565	4	...	...	124	...	6,578	812	7,390	....	1	..	...	...
Danish Lutheran Society	1896	16	8	12	36	3	..	...	...	...	...	15	55	9	...	(a) 14	..	..	263	..	...	...	..	...	451	243	694	....	1	..	...	...
Finland Missionary Society	1901	7	6	6	19	..	2	...	48	3	...	32	85	3	32	19	300	70	370	2	24	6	30	3	500	350	850	100.00	..	1	...	2,450
Hildesheim Mission for Blind	1890	..	4	..	4	..	..	...	...	...	...	4	4	1	3	3	..	..	107	..	...	...	..	...	...	..	...	....	..	..	...	...
Kieler China Mission	1900	2	1	2	5	..	..	...	5	4	...	7	16	2	5	8	84	47	131	..	4	...	4	4	515	59	210	....	..	..	...	...
Norwegian Lutheran Mission	1892	17	9	12	38	1	..	...	29	10	16	...	55	8	26	7	83	9	92	4	71	40	111	9	553	..	553	213.00	..	..	...	...
Norwegian Missionary Society	1902	11	8	9	28	2	2	...	55	6	8	47	106	5	42	21	..	..	584	3	62	29	91	33	808	550	808	803.07	2	2	513	* 9,652
Rhenish Missionary Society	1847	17	3	14	34	1	..	1	23	7	...	24	79	7	35	33	..	..	710	3	...	...	35	...	1,455	251	1,706	6,534.86	1	..	...	* 5,618
Swedish Baptist Mission in Shantung	1892	4	2	4	10	..	..	...	22	5	2	17	46	2	13	14	..	..	170	2	20	20	40	3	340	..	340	300.00	1	1	38	5,473
Swedish Missionary Society	1890	17	10	13	40	..	..	...	39	6	...	31	76	7	42	(a) 30	..	..	676	..	...	...	..	7	...	..	1,068	....	(1)	..	...	...
Swedish Mongol Mission	1898	1	...	...	1	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Independent and Unconnected Workers	....	20	25	13	58	..	..	...	...	...	...	...	..	16	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Educational Societies.																																
Allgemeines Evangelische Protestantischer	1885	3	2	2	7	..	..	...	...	...	3	17	20	3	3	1	..	..	15	2	120	60	180	...	...	..	...	...	2	1	800	10,400
Canton Medical Missionary Society	1838	3	...	3	6	3	..	1	4	2	8	...	12	1	...	..	..	..	..	..	...	...	..	...	...	..	...	1,000.00	1	..	2,073	18,000
Canton Christian College and University Medical Schools	1885	15	4	4	23	3	4	...	...	2	3	15	30	1	1	5	75	30	105	3	155	3	158	...	...	..	...	....	1	1	269	4,211
Yale Foreign Missionary Society	1905	8	1	5	14	3	..	...	1	...	9	4	14	1	1	..	..	..	..	1	...	...	69	...	...	..	...	....	1	..	306	...
American Societies.																																
Advent Christian Mission	1897	4	6	3	13	..	..	...	25	4	...	15	44	3	10	10	500	175	675	3	180	95	275	8	800	..	800	480.00	..	..	...	...
American Bible Society	1843	10	...	8	18	..	..	...	...	...	...	...	...	8	...	...	..	..	..	..	...	...	..	...	...	..	...	...	..	..	...	...
American Church Mission	1835	58	32	34	124	9	3	23	97	35	9	253	417	78	...	89	..	..	2,369	26	...	...	1,810	...	7,549	2,184	9,733	12,362.86	**5	3	...	*115,642
Baptist Foreign Mission Society	1836	61	36	...	155	..	..	...	...	...	...	...	419	20	...	(a) 130	..	..	2,868	..	...	...	..	145	...	...	6,073	19,000.00	17	..	...	20,978
Board of Commissioners for Foreign Missions	1847	44	44	38	126	..	..	18	280	94	...	306	698	16	262	(b) 178	..	..	5,154	..	...	...	..	95	10,802	‡11091	21,893	11,577.00	**15	..	...	95,380
Christian Catholic Church in Zion (1)	1899	2	1	2	5	..	..	...	...	...	...	...	...	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Christian and Missionary Alliance (2)	1888	45	27	33	105	..	..	...	...	...	...	...	...	23	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Evangelical Association of North America	1904	4	2	4	10	1	1	...	3	...	...	2	5	1	1	3	50	12	62	..	...	...	..	1	5	6	11	3.00	..	1	10	250
Foreign Christian Missionary Society	1886	19	10	17	46	5	..	...	92	11	18	62	183	7	23	26	625	223	848	5	...	...	366	19	969	..	969	3,033.28	3	4	1,724	24,728
Free Methodist Mission in China	1904	6	4	5	15	..	..	...	...	...	...	...	16	5	10	..	..	..	107	..	...	...	..	1	16	..	32	38.00	..	..	...	...
Friends' Foreign Mission	1890	2	6	2	10	1	2	1	3	3	6	17	36	2	4	4	..	..	118	3	36	68	104	2	231	..	231	250.00	2	3	668	20,000
Gospel Mission	1892	2	2	2	4	..	..	...	...	...	...	...	...	2	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Hauge's Synodes Mission	1891	9	6	8	23	2	1	...	54	16	3	17	90	3	30	36	..	..	590	2	52	65	117	...	943	..	943	300.00	1	1	...	3,000
International Y.M.C.A.	1895	41	2	28	71	..	..	...	...	...	...	...	..	12	...	..	..	..	..	(d) 89	...	...	e9,090	...	375	..	375	....	..	..	...	...
International Y.W.C.A.	1903	...	8	...	8	..	..	...	...	...	...	...	...	2	...	..	..	..	..	(d) 24	...	...	e1,000	...	...	..	...	....	..	..	...	...
Luthern Mission	1898	11	8	9	28	1	2	...	47	9	8	16	80	4	30	7	..	..	114	2	38	37	75	5	472	277	749	142.00	..	..	...	...
Lutheran Augustana Synod	1905	3	3	3	9	1	1	...	7	3	4	2	19	4	5	2	47	..	47	..	...	...	..	2	13	70	83	10.00	..	2	...	* 6,265
Lutheran Norwegian Brethern Mission	1903	6	4	4	14	..	..	...	6	..	..	8	14	2	8	60	115	..	175	..	...	...	..	..	54	..	54	....	..	1	...	...
Methodist Episcopal Mission	1847	98	97	84	279	22	19	182	1,458	260	...	956	2,882	22	22	661	9,462	3,542	13,004	63	3,379	1,846	5,225	780	20,723	18,130	60,040	58,379.00	24	24	8,820	140,297
M. E. M. Women's Society (7)	1871	...	80	17	97	..	..	...	...	252	17	363	584	24	...	190	..	..	3,319	35	...	...	2,279	...	2,806	912	3,718	....	11	..	4,186	4,538
Methodist Episcopal Mission South	1848	16	34	14	64	..	..	21	178	37	...	96	332	9	25	28	186	486	672	10	290	572	862	...	3,035	4,495	7,530	8,046.67	1	1	715	8,967
Metropolitan Presbyterian Mission	....	..	..	..	..	..	..	...	...	...	...	...	...	...	...	..	..	..	6,728	..	...	...	..	...	...	..	...	....	..	..	...	...
Presbyterian Board of Foreign Missions	1837	135	71	110	316	29	12	40	205	408	...	349	‡1,002	30	‡501	(a) 359	..	..	..	..	...	...	..	136	18,470	1,787	‡20,251	....	28	29	...	*171,817
Presbyterian Church Mission, South	1867	51	28	41	123	9	1	3	66	33	20	71	194	14	...	..	789	253	1,042	..	...	...	795	25	...	..	2,537	2,274.81	..	..	2,997	108,329
Reformed Church in America	1842	12	12	8	32	..	..	...	15	...	...	...	110	4	84	24	..	..	833	9	...	...	552	14	1,812	..	1,812	13,337.00	**3	..	...	*11,101
Reformed Church in United States	1900	9	6	8	23	2	..	...	7	2	8	18	36	3	5	2	..	..	***	3	...	...	***	3	102	44	146	(h) 150.00	2	2	***	...
Reformed Presbyterian Mission	1895	6	7	6	19	1	3	...	4	1	3	4	12	2	...	1	..	..	20	3	45	40	85	1	145	30	175	200.00	1	2	100	4,500
Scandinavian American Christian Free Church	1887	1	4	1	6	..	..	2	2	5	...	4	13	1	...	4	45	73	118	..	...	...	..	1	287	20	287	195.55	..	..	...	...
Scandinavian Alliance Mission, Mongolia	1895	2	...	2	4	..	..	...	...	...	...	...	...	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Seventh Day Adventist Mission	1909	...	...	...	60	..	..	...	...	...	...	12	61	9	...	11	..	..	242	..	...	...	..	8	171	..	171	320.94	..	..	...	...
Seventh Day Baptist Mission	1847	3	3	3	9	..	2	1	...	...	1	5	7	2	2	3	..	..	76	2	51	31	82	...	64	13	74	430.00	..	1	...	...
Southern Baptist Convention	1845	...	...	...	145	..	..	24	...	...	...	...	278	17	...	(a) 177	..	..	4,204	..	...	...	..	66	...	..	8,645	9,537.84	7	7	1,037	37,115
South Chihli Mission	1896	6	9	4	19	..	..	2	23	4	...	7	36	4	...	..	..	..	..	3	154	54	208	7	...	..	322	....	..	..	...	...
Swedish American Missionary Covenant	1890	7	6	6	19	..	..	...	...	...	...	...	66	6	31	23	..	..	462	2	...	...	31	...	755	104	859	164.00	1	..	...	† 4,595
United Brethren in Christ	1889	5	3	5	13	2	..	1	27	...	...	4	28	2	8	(a) 9	..	..	300	..	...	...	..	5	374	748	1,122	1,504.00	..	2	...	19,389
United Evangelical Church Mission	1901	10	1	7	18	1	..	...	12	1	...	9	32	4	7	7	70	45	115	1	...	...	34	7	200	70	270	115.00	..	1	...	...
Women's Union Mission	1861	...	8	...	8	..	4	...	...	3	14	8	25	1	1	..	..	..	90	1	...	...	40	1	150	20	170	....	1	1	828	†34,445
Miscellaneous.																																
Grace Mission	1889	1	1	1	3	..	..	1	6	2	...	1	10	1	7	1	..	..	19	..	...	...	..	6	...	..	305	416.00	..	..	...	...
"Broadcast" Tract Press and Orphanages	1891	1	2	1	4	..	..	...	...	1	...	2	4	1	1	2	23	21	44	..	...	...	..	1	8	..	10	....	..	..	...	...
Chefoo Industrial Mission	1895	2	...	1	3	..	..	1	6	...	...	4	9	1	1	2	..	..	160	..	...	...	..	1	...	..	...	....	..	..	...	...
China New Testament Mission	1907	1	...	1	2	..	..	1	3	1	...	2	7	1	4	2	41	27	68	..	...	...	..	4	...	..	...	....	..	..	...	...
Emmanuel Medical Mission	....	1	...	...	1	1	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Evangelistic Prayer and Missionary Union	....	1	...	...	1	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Faith Mission, Wuhu (1)	....	...	2	...	2	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Hebron School for Chinese Women and Girls(1)	....	...	1	...	1	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Mission for the Chinese Blind and Illiterate Sighted, Peking (1)	....	1	1	1	3	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Mission to Chinese Deaf, Chefoo	....	...	2	...	2	..	..	...	...	...	...	...	..	1	...	..	..	..	18	..	...	...	..	...	...	..	...	....	..	..	...	...
Mission to Lepers in India and the Far East (1)	....	1	...	...	1	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
National Holiness Association (1)	....	2	1	2	5	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Oriental Missionary Society (1)	....	1	1	1	3	..	..	...	...	...	...	...	..	1	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
Pentecostal Mission Union (1)	....	14	20	13	47	..	..	...	...	...	...	...	..	8	...	..	..	..	..	..	...	...	..	...	...	..	...	....	..	..	...	...
The Door of Hope	1901	...	7	...	7	..	..	...	...	...	...	...	..	2	2	2	..	..	250	..	...	...	..	...	...	..	...	....	..	..	...	...
The John G. Kerr Hospital for Insane (3)	1898	2	...	1	3	2	..	...	1	2	47	...	50	1	1	..	..	..	..	..	...	...	..	...	...	..	...	33.00	1	(f) 1	306	1,800
Totals Y. B. 1912	....	1,908	1,500	1,322	5,144	213	95	548	5,364	1,789	496	4,712	15,501	925	3,879	3,708	14,782	7,376	86,241	553	4,771	2,986	31,384	2,955	167,075	71,500	324,890	320,900.62	235	200	50,146	1,272,656
Totals Y. B. 1911	....	1,836	1,337	1,379	4,628	258	130	502	7,281	1,106	419	2,781	13,679	693	4,288	2,557	10,027	5,813	56,732	1,171	7,577	3,557	45,801	2,717	177,942	71,960	287,809	297,976.53	170	151	312,480	1,021,002

(a) Including Boarding Schools

(b) Including Boarding Schools, Women's Training Schools and Theological Schools.

(c) Including lady doctors.

(d) Student branches.

(e) Members of Association.

(f) Statistics included in A.P.M. Report.

(h) Foreign and Chinese contributions.

(k) Adherents.

(l) Including widows.

(r) The R.T.S. has supervision of the Tract Societies of China at nine different centers.

† Including dispensary patients.

‡ Incomplete returns.

* Including in-patients.

** Including dispensaries.

*** Returns not to hand.

1. No returns to hand.
2. No statistics issued.
3. Evangelistic work carried on by Mrs. Kerr of the A.P.M.
4. Statistics for Shantung District only.
5. Latest medical statistics not to hand.
7. These statistics do not include statistics for West China Conference.

9. With the China Inland Mission are associated the following Societies: Finland Free Church Mission, German China Alliance Mission, German Women's Missionary Union, Liebenzell Mission, Norwegian Covenant Mission, Norwegian Mission in China, Scandinavian China Alliance Mission, Swedish Mission in China, and Swedish Holiness Mission.

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(The variation in the pronunciation of words, such as Tang (*T*'äng), Tao (*D*ow), comes from the presence or absence of the aspirate mentioned on page 279. The tendency is not to indicate this in the English printing.)

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MISSIONARY MAP OF CHINA

Compiled by
Harlan P. Beach

SCALE OF MILES
0 50 100 150 200

Explanatory

Provincial Capitals *
Department Capitals ■
T'ing District Capitals ♦
Chou District Capitals ▮
Hsien District Capitals ●
Market Towns, Villages, etc. ○
Ports are underscored

These Designations should be added to the town names. Thus ■ Su-chou would be read Su-chou Fu; ♦ Lien-hua would be Lien-hua T'ing; ▮ T'ung would be T'ung Chou; and ● Wei would be Wei Hsien.
Railroads completed are indicated thus ——— those projected; thus - - - -

POPULATIONS AND DENSITIES OF THE CHINESE PROVINCES

Below is given the population of each of the Provinces and Manchuria according to the estimates of "The Statesman's Year book, 1905." The figures within parentheses following the millions give the number of inhabitants per square mile

An hui	23,670,314 (432)	Kuang-hsi	5,142,330 (67)
Chê-chiang	11,580,692 (316)	Kuang-tung	31,865,251 (319)
Chiang-hsi	26,532,125 (382)	Kuei-chou	7,650,282 (114)
Chiang-su	13,980,235 (362)	Manchuria	8,500,000 (23)
Chih-li	20,937,000 (172)	Shan-hsi	12,200,456 (149)
Fu-chien	22,876,540 (494)	Shan-tung	38,247,900 (683)
Ho-nan	35,316,800 (520)	Shen-hsi	8,450,182 (111)
Hu-nan	22,169,673 (266)	Ssŭ-ch'uan	68,724,890 (314)
Hu-pei	35,280,685 (492)	Yün-nan	12,324,574 (84)
Kan-su	10,385,376 (82)		

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